CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, APRIL 1, 1843. VOL. XXII.—NO 13

RELIGIOUS MISCELLANY.

THE A. U. A. AND THE CHURCH AT SAVANNAH.

We insert the following communication, because we permitted one of an opposite character to appear in our paper of March 18, and because the writer seems to have been at some pains in preparing it. We do not like to charge an anonymous writer with unfairness and misrepresentation, but we must say that we do not think 'G' has made a perfectly just presentment of the case, and that the result, which he says he should so deeply regret, viz., 'that the subject of slavery should in any way be connected with the American Unitarian Association,' is more likely to be brought about by such communications than by any thing the Executive Committee have done. The Executive Committee have done nothing tending to this result. So far as the question of slavery has been brought into the case, it has been introduced by the people of Savannah and not by the Committee. The issue between the Committee of the Association and the Church at Savannah relates not directly to slavery, but to the manner in which they received and treated Mr. Motte. In the exercise of their best judgment, and after mature deliberation, the Committee selected and procured Mr. Motte to go to Savannah, and voted an appropriation of three hundred dollars towards his salary in case he remained a year with them. The Society at Savannah would not receive him,—would not try him for one or two Sundays,—refused to let him enter the pulpit, and on grounds which the Committee, who are as well acquainted with Mr. Motte as the people of Savannah could be, knew to be without foundation; for notwithstanding 'G.'s' insinuations or assertions to the contrary, Mr. Motte never has been regarded as an abolitionist in this community, he has never acted with the abolitionist as a party, nor like Dr. Channing, spoken or written individually upon the subject. Whatever may be his opinions upon the subject of slavery, he has never published them to the world nor preached them in the pulpit. He is probably no more of an abolitionist now than he was when he was an Episcopalian Minister in South Carolina, and as his views upon this subject did not interfere with his usefulness there, they probably would not have done so at Savannah, had they been willing to give him a trial. But they would not; they sent him back, without offering him any compensation for his long journey in their behalf—or making any inquiries as to his pecuniary resources and means of getting back to his family.

Undoubtedly the Society at Savannah had a right to say he should not enter their pulpit, and to send him back. But have the Executive Committee of the A U. A. no rights and no duties? Certainly they have, and under the circumstances of this case, we see not how they could have acted differently. Having acted to the best of their ability and judgment, in selecting Mr Motte, and failing in that to give satisfaction, they had a perfect right to decline acting again, and to say to the Society at Savannah, 'Friends select for yourselves, we decline farther charge of your pulpit.'—This is all they did do; this they had a right to do.

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For the Register and Observer.

Messrs. Editors,—The Register, (March 18,) contains an article commendatory of the proceedings of the American Unitarian Association, as stated in the previous Register. The impression on my mind, when I read the report of the gentlemen of Savannah, and the publication of the Executive Committee of the A. U. A. was directly the reverse of that made upon your correspondent. I felt deep regret that the subject of slavery should in any way be connected with the American Unitarian Association, and was inclined to remonstrate; but I thought it the part of wisdom to let the discussion cease. But when to-day I read approbation and threat, I thought it best that one opinion at least should be offered on the other side.

This Association was established to propagate not merely the Unitarian views of the relation of the Father and the Son, but the noble and elevating views of universal love which the Son came to teach. These, if properly taught and learned, would make the slave free—but this is not now the question. In the exercise of a trust, the Executive Committee of the A. U. A. in distributing the funds, and supplying the spiritual wants of those who asked aid at Savannah, sent a gentleman whose supposed views of duty with regard to the present action on the slave and his master had preceded him, and had disqualified him, in the opinion of those Christians to whom he was sent, from being useful in their Church.

The Executive Committee do not appear to deny or to doubt the fact, that the individual sent could not have promoted the cause which both they and the Church at Savannah had so much at heart, any further than may be inferred from their wishing to have an experiment made, which those on the spot were unwilling to make, fearing an excitement other than a religious excitement. The fact that Mr. Motte, after an appropriation of two hundred dollars and his expenses, should be 'without the means of purchasing his daily food,' could not have been known at Savannah, and seems rather a question between Mr. M. and those who sent him, than the Church. It is difficult to understand on what principles the Executive Committee state 'that the prejudice which destroyed Mr. Motte's usefulness was wholly unfounded,' when they have before them the assertion of members of the Church, on the spot, capable of judging, 'that they unanimously came to the conclusion (after conversing with Mr. Motte) that his usefulness as a preacher in their community would be entirely destroyed by his having held and preached certain opinions which are not tolerated in this section of the country.' The real, prayerful, Christian objects of this Association and of the Church at Savannah were the same. The prejudice, whether well or ill founded, was enough, in the opinion of those who alone could determine, to destroy the usefulness of Mr. Motte as a preacher. It may be said of him, as is said in this same Register of Dr. Channing, that 'it would be about as sensible to question his abolitionism because of his disinclination to act with the abolitionists as a party,' as to question his Unitarianism.

The state of the case was made known by the Church at Savannah. The Executive Committee, instead, of expressing in Christian love regret at the circumstance, or in Christian aid still desiring to serve the Church, withhold the aid granted, and say that 'they cannot find for their purpose one better than him whom they have refused to receive,' though they add with great caution, 'that it is still in our power to make similar provision, if we judge it right, to any minister whom the Society at Savannah may select.'

It is a source of deep regret that this subject should with its bitter train of abuse have found its way to govern the distribution of the funds of the A. U. A. A strong proof of the evil arising from this question of a thousand bearings mingling with the deliberations of the A. U. A. is found in the very article before me, which may be assumed to have the sanction of the Executive Committee, as it asserts that the Church at Savannah should be let alone, being 'joined to its idols,' and that they cannot have 'the sympathy of the A. U. A. until they humble themselves and acknowledge the common brotherhood of mankind, or in other words, until they emancipate their slaves,—a course very little likely, I fear, to spread the gospel of peace among our Southern Churches.

G.

SERMON DELIVERED IN PETERSHAM, DEC. 11, 1842, ON LEAVING THE OLD CHURCH. BY N. GAGE, PASTOR OF THE FIRST CONGREGATIONAL CHURCH.

'Lord, I have loved the habitation of thine house and the place where thine honor dwelleth.'—Psalm 26, 8 verse.

It is a solemn thing to bid farewell to a venerable friend, who protected our infant and youthful years; guided, with a faithful hand, our riper manhood; and gave us counsel adapted to all the trials and changes of life. Such an occasion seems to lift the veil, which hangs over the last sixty years, and present to our view the serious and holy men, who two generations since, laid the foundations of this house of God. The flame of Christian piety, kindled on these shores, by the early Pilgrims, was still burning brightly and illuminating as with a torch lighted in heaven, the valleys and hill-tops of New England. Zeal for the honor of God, for the Cross of Christ, glowed warmly in the hearts of those men, who built the Christian Temple, soon after the star of political freedom rose out of the clouds and darkness of the Revolutionary struggle. Their anxieties, efforts and sacrifices in the cause of their political birthright, did not absorb or cool the ardor of their devotion. Indeed, the history of New England, from the beginning, is full of proofs of what light and faith and fortitude, the human soul may draw from Religion. Amidst all the sufferings and struggles, attendant on the settlement of the country; through the horrors of savage warfare—horrors, beyond what tongue can tell, or imagination picture—amid the indignant feelings, which the uplifted rod of the aggressor had awakened, an interest in sacred truths, a devotion to the institutions and ordinances, of religion, seemed to tower above, control and consecrate all other feelings. The house, to which we are now to bid adieu, was the work of men, whose fathers, in defence of what was dear to their faith and their hearts, bared their brows to the scalping knife, and their bosoms to the arrows of the crafty savage; and who themselves, trusting in Israel's God, stood in the 'imminent deadly breach,' when the storm of war was threatening to sweep them to destruction. They, and their descendants, for two generations, have, on holy time come up to this hallowed place to listen to the song of melody, to bow the soul in the act of prayer, to refresh their spirits by partaking of the bread and waters of life. Of the congregations, who have been gathered within these walls, who have joined in the devotions that have been offered up, by the voices who have successively occupied the sacred desk, whose hearts have swelled with gratitude or melted in contrition, when the incense of the soul has gone upwards with the song of praise, from yonder seats, how many of them have joined the great congregation of the dead! Among the multitudes, whose bodies are mouldering back to dust in yonder graveyard, but whose spirits have returned to God, and who here, we would humbly hope, were in some measure fitted to become partakers of a Heavenly inheritance, were your fathers, men who watched over and protected your helpless years. Among them were your mothers who pressed you to their hearts, with all the strength of maternal tenderness; who bent over your infant slumbers; who taught your young hearts to offer the prayer of penitence and praise. Among them, perhaps, were your sisters and brothers who shared with you the joys and sorrows of childhood and the cares, duties and trials of life. Among them, perchance, were your children, in the case of some of you at least, who in the freshness of life's hopes, have been cut down and numbered with the dead. And here and there some of you may call up among them, in touching remembrance, the sharer of the hearts dearest tenderness. It must be, then, with something like a feeling of solemnity, that you purpose to bid farewell to a sanctuary with which such affecting recollections are associated.

Your fathers, they who built this house of God, have gone to their reward; have joined, we trust, the great assembly of the first born, 'in a house not made with hands eternal in the heavens.' Here and there a time-honored individual still lingers among you, a memorial of former days, a connecting link between the present and past generations, graciously spared of Providence, to temper, by the wisdom of years, the oft too heady current of younger and inexperienced hearts.

Time, as in all things else, has witnessed changes in the religious spirit and usages of New England. Before the Revolution the worshippers were seated by a committee chosen for that purpose, according to family and property. Such an arrangement would be deemed very objectionable now. A great change has been effected in the manner of singing in church. Within the recollection of many now living it was the custom for one of the deacons to read the lines for the Choir to sing after him.

RELIGIOUS INTOLERANCE.

A want of religious toleration early characterized the inhabitants of New England. In 1637 Ann Hutchinson attracted in Boston many adherents to her peculiar opinions. Two parties sprung up in the Colony, the Antinomianists and Legalists. A synod was thought necessary to settle the difficulty. It was convened at Newtown, composed of all the leading Elders in the country, and messengers from all the churches. After a session of three weeks, the Synod condemned eighty-two erroneous opinions, which had sprung up in so short a time in the Colony. The government, apprehending a serious disturbance from the decision of the Synod against Ann Hutchinson and her party, caused 58 persons in Boston, and several in Salem, Newbury, Roxbury, Ipswich and Charlestown, to be disarmed.

At the first Court of Election, in Massachusetts, 'that the body, of the Commons, might be composed of good and honest men, it was ordered that no persons be admitted to the freedom of the body Politic but such as were members of some of the churches within its limits.' The principles of true liberty are now very differently understood.

In 1646, the Quakers made their appearance in Massachusetts and laws were passed against their toleration. No master of a vessel was allowed to bring one of that sect into the State, under a penalty of 100 pounds.

In 1658, the General Court, of Massachusetts, ordered that no person should publicly preach to any company of people, or be ordained to the office of a Teaching Elder, when any two organized Churches, Council of State, or General Court, should declare dissatisfaction at such public service, either in reference to doctrine or practice. The government then not only assumed to itself, but also permitted to Councils and Churches a judicatory power over other churches and their proceedings. Perhaps the views in relation to the rights of Churches maintained zealously, by a large denomination in the Commonwealth, and against the decisions of one Supreme Court, were drawn from the early ecclesiastical usages in New England, when matters of Church and State, were much more blended together, than they are now.

ECCLESIASTICAL STATISTICS.

The Rev. Aaron Whitney was the first minister of the town. He was ordained Dec. 1730, dismissed May 24, 1775, and died Sept. 8, 1779, in his 67th year. He sustained an estimable character, as a man and a minister, till political differences between him and his people, on the great principles and interests involved in the Revolutionary, contest, effected a separation. After his dismission, which was not accomplished without a struggle, he continued to perform religious services at his own house.

The New England Clergy, during the approach and continuance of the Revolutionary struggle, sympathized, generally, with the views and feelings of the Colonists. And considering the nature and extent of the wrongs inflicted by the mother country, and the nature of the tie between pastor and people; we cannot feel surprise, that a people should look with but little indulgence upon a resolute opposition to their dearest rights, on the part of a pastor. Even now, when no such great questions are agitated as that between the Colonies and the mother country, it is plainly inexpedient for a minister having charge of a Parish, to act the part of a political partisan. He has rights like other men, and if he peacefully and quietly exercise them no reasonable man will complain. But by taking a prominent part in the political discussions of the times, and especially introducing such themes into the pulpit, there is danger that his instructions as a religious teacher, will fail of their intended effect. But on the eve of the revolution, it was a more hazardous experiment for a minister to go counter to the views of his people in the discussion of political subjects than it is now; in part, owing to the excitement of men's minds and their dread of his influence. Political information was not then as it is now, scattered abroad through the whole community by the press. The pulpit exercised on that subject a far greater influence than it now does. But after all it is not right or fair, generally, that the pulpit should take sides in matters purely political. That is not its office or design. The field is open to but one side, and men may be compelled to listen to views, which they do not hold, and to which they are not permitted to reply.

There is reason to believe, in the main, that Mr. Whitney's was a useful ministry, till the unhappy difficulties arose which led to its termination.

In 1777, Nov. 20, the Church voted to invite the Rev. Reuben Holcomb* to become their pastor. He declined their invitation. In 1780, they invited the Rev. John Reed.† He also replied in the negative. They then May 4th, 1780, extended an invitation to the Rev. Solomon Reed, which he accepted. He was ordained Oct. 25, 1780, and dismissed June 25, 1800, and died Feb. 2, 1808, aged 55. In most respects, Mr. Reed seems to have been an estimable man and minister. In 1813 his friends erected a plain marble monument to his memory, with the inscription, 'to the second Pastor of the Church in Petersham.' The third minister was the Rev. Festus Foster, ordained Jan. 13, 1802, dismissed Dec. 1, 1817. As he is still living delicacy will forbid any observation upon his character.

The fourth minister, the Rev. Luther Wilson, was installed June 23, 1819, and dismissed Oct. 15, 1834. The same day the Rev. George R. Noyes (now Professor in the University at Cambridge) was installed. These two gentlemen dwell in your respectful and affectionate remembrances. The present incumbent was installed Oct. 6, 1841. I find recorded in the Church books, minutes of 1,155 baptisms, and 598 admissions to the Church.

At a meeting of the proprietors of the town, held Oct. 30, 1733, it was voted to build a meeting-house 50 feet long and 40 feet wide, 21 feet stud.

The second house in which we are now assembled, was built 1786. The town records afford ample proof of the variety of opinions which prevailed in the parish at the time, as to the location, plan and completion of the house. The house for that day was in the popular style, and quite a handsome edifice. But the spirit of the age has evinced a decided improvement in the form of churches. Not only do the architectural proportions of the modern church edifices strike the eye more favorably than those of a former day, but the convenience and comfort of both preacher and hearer are much better consulted by them.

The Calvinistic Society was formed and church organized, June 25, 1823. The Universalist Society was organized, Sept. 30, 1837.

ECCLESIASTICAL USAGES AND POWER.

The influences growing out of the Revolution were deeply felt in the condition of the church, especially in its relation to the congregation. Time was when the principal control in the choice of a minister and in all affairs, in which the church and congregation had a joint interest, was with the members of the church. Now, in the choice of a minister and in the direction of all affairs in which there is a common interest, the rights of both are equal. The church, meanwhile, is protected in all its peculiar immunities.

The present system is most favorable to true liberty of conscience and impartial justice. While human nature is imperfect, irresponsible power is liable to abuse. Our churches and societies are independent of each other. In this relation, time has witnessed an improvement. From the commencement of the Reformation, there has been a gradual enlargement of the rights of the mind and less and less acknowledgement and dread of Hierarchical supervision and censure. Emperors and Kings once trembled on their thrones if the Pope but uttered his denunciations against them. Their subjects stood less in awe of their authority than of the spiritual anathemas of Rome. Now, out of his own spiritual dominions, the Pope's anathemas fall harmless to the ground; and even within them, the thunders of his wrath have lost much of their terror. Time was, when the decision of an Ecclesiastical council among Protestants carried with it a force which it was hazardous to resist. Now, Ecclesiastical councils in our independent churches claim only the power to advise. The true power lies in the members of the church and congregation. They are responsible to the Great Head of the Church alone, and ask the advice and sanction of ecclesiastical councils upon their proceedings; that advice, however, is clothed in the attributes of moral power only and not binding any farther than they think it just and right. For mutual instruction and encouragement, our churches hold fellowship with one another so far as they see fit, but without impairing in the least, their separate and complete independence. Thus constituted, the natural love of power in the human heart receives a wholesome check, and the ust rights of each church and each member are protected.

RELIGIOUS INSTITUTIONS—LEGAL SUPPORT.

I have, already, alluded to the want of toleration in the early ecclesiastical affairs of New England. Our fathers wished all opinions to be cast in one mould, and that mould their own. And having the power, in their own hands, they attempted to enforce it, at the expense of all, who did not bow to their spiritual authority. But better views of christian liberty, took root in some hearts, and bore fruit. Gradually, the understanding opened to the perception of more just and consistent views, of the rights of conscience—and at length, in the commonwealth, men were permitted to attach themselves to whatever order of Christians they pleased, their property still being held accountable, for the support of religion. But matters did not, ultimately, rest here. It was, at last, left by the law to each man's own conscience, whether he should do any thing for the support of religion or not. This is now the foundation on which religious institutions rest among us. The practical effects of this system have not yet perhaps been sufficiently developed to enable us to decide upon them fully in the light of experience. The subject was very faithfully discussed before the act, leaving the support of religion altogether free, was passed. It is not my purpose to review the arguments by which the two opposite theories were attempted to be supported. Suffice it to say, the subject is left under God to the disposition of individuals; and for one, I do not apprehend danger to the cause of religion on that account. I believe that Christianity is the truth of God; and that his overruling Providence will see that it is sustained in the world. Forms of dispensing it, modes of supporting its institutions, may vary from time to time; but coming forth from the Eternal spirit, for the purpose of regenerating the world, illumining and saving the soul, it will, in some way, be active in the furtherance of that great object. It will not return to God void, without accomplishing the work, whereto he sent it.

VOLUNTARY SUPPORT.

The Gospel meets the deepest wants of the soul, and every soul has an interest in its support. Think of its agency, amidst life's calamities, sickness, losses, afflictions, death. Who does not call for the ministrations of religion, when their hearts are oppressed with sorrow, when death enters their dwellings, and cuts asunder the thread that bound to life, some well-beloved member of their families? Who does not call for the ministrations of religion, when sickness stretches the suffering body upon the bed of languishment; when no human arm can save, and life's journey o'er, the soul is going to its great account? It is to be hoped, that when such circumstances are considered, much the larger part of the community will feel the importance of sustaining the institutions of religion.

Again, most men can see, if they will, that the gospel is instrumental of much present good to society—of which good they receive a share. They can see that it promotes intelligence, truth, integrity, benevolence and kindness; that it makes society more safe, more reputable and moral, and that all partake, more or less, of these and kindred influences, going forth from the sanctuary and its solemnities. They can trace their own love of truth, many of their good feelings and habits, to the early influences of the gospel upon them. Intelligent minds, grateful hearts and true patriots, will generally concur in thinking it important to uphold the institutions of religion. The natural inborn sense of justice ought to contribute to this end. When all are more or less benefited by the institutions of the gospel, men of any pride of character, of self-respect, will wish to do something for the support of a cause, whose good influences, like those of the sun and dews of heaven, extend to all. France, once, made an experiment upon the subject of religion, which goes to confirm our view of it. For a while it seemed as though the ties that bound the hearts of her citizens to the altars of religion, had been completely severed. But ere long, such were found to be the practical results, that it was deemed necessary to recognise the existence of a God, and to sustain the institutions of public worship.

And, who that loves his country, would not wish, that she might ever enjoy the protection of religious institutions! That from the Bible, the Sabbath and the altar, pure influences might go forth, into all the great channels of public and private action! And what parent who has seen the moral dangers of the world would wish that his children, when he is in his grave, should be tossed on the sea of life, without the means of making the voyage in safety. Yes, though men amongst us are left, legally free to support religion or not—still I believe that religion is safe. The Gospel will live and triumph in the world. Indeed, we cannot doubt it, while our own faith rests upon the 'rock of ages.' We are taught, that the commission, given to the Apostles, is to be accomplished. The Gospel is destined to be spread over the earth and be preached to every creature. It is now in its career towards such a consummation. The beams of the Sun of Righteousness are striking upon heathen lands. The cross is more and more recognized, as the bright star of man's hopes; the emblem of his salvation. Heathen altars will go down, and the standard of the great Captain of our salvation will be upreared in lands now benighted; where souls are in bondage. Songs of praise, shouts of Hosannah, to the Son of David, will go up to heaven from places now desecrated by the shrines of pagan deities; till at last the time arrives, when at the name of Jesus, every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father. We trust in the pure word of prophecy—the arm of the Lord will be revealed.

The view which I have taken of the support of the Gospel, by leaving it to the hearts of individuals, as the law now does, whether they shall contribute towards its support or not, is confirmed by what we now witness. The conduct of men shows, that for the most part, they are bowing to an authority higher than human laws. They are obeying the spiritual law, written on the heart, and on the inspired pages. Formerly when all men were compelled by law, to aid in the support of religious institutions, some, perhaps, did it reluctantly; but now, all engage in this good cause, are voluntarily co-workers with God and Christ, and we read that the Lord loveth a cheerful giver. I presume that I am within bounds in saying that probably, the expense voluntarily incurred, for the support of the gospel in New-England is twice as great, in proportion to the population, as it was thirty years since. There is, it is true, in connexion with this state of things, a greater variety of denominations; still, men are showing what they are willing to do, when they act freely and can enjoy full liberty of conscience. And the variety of sects leads to mutual watchfulnes, activity, and zeal. There is, too, far less danger of the uncorrected abuses of spiritual power. If a man has not as much liberty of conscience in one sect, as he wishes for, he can join another, and find his rights protected.

OUR FATHERS.

'Lord, I have loved the habitation of thine house and the place where thine honor dwelleth.' These words may be appropriately applied to our fathers. They were a church-going people. They esteemed their sanctuary privileges among their richest blessings. The religious element was strongly developed in their character. And reflect a moment, upon the spirit and energy which their religion gave them while they laid the foundations of this Western Empire. If you ask for the main inducement, which led them across the deep—if you look for the secret of their courage, endurance and eventual success, you find them in the strength of their religious faith— their ardent devotion to God's truth. Guided by religion, they sought an asylum in the wilderness. Supported by religion, they braved pestilence, famine and the worst species of man. Comforted by religion, they gave up their trust when death called them away, and commended their country, and their children, to that God, in whom they had found a tower of strength. Perhaps the world does not afford an example, in which the settlement of a new country, called for more personal firmness and nerve than in the case of our Fathers. And with them all other things, country, property, friends, life itself gave way to the dictates of religious duty. And how direct and powerful the influence of their character and institutions upon us, their children! The impress of their minds and energies, has been stamped upon us. The intelligence, sobriety, industry, peaceful condition, religious and moral character of New England, are in no slight degree to be ascribed to their spirit—the influences, which they put into operation, and not we alone, but our whole land is feeling the effect of their labors and characters. Men, in the morning of life, full of enterprize and action, are carrying the institutions, the habits, the virtues of N. England,—fostered by our Fathers,—through the remotest regions of our country. Thus, those who lived before us, are still doing good to us and to our land. And would they have done so much in the emergencies of their condition; would they have sustained such firm characters; would they have left us such an example—so rich a legacy,—had it not been for the strength of their religious principles—that they loved the habitation of God's house? Their religion did much for them; it has done much for us. May we be enabled to act a wise part. May we, like them love the habitation of God's house. Seek first the kingdom of God and the righteousness thereof.

VALUE OF OUR RELIGIOUS PRIVILEGES.

And when we have been in the habit of resorting to the Sanctuary, for the purposes of devotion, can we say in the language of the Psalmist, 'Lord we have loved the habitation of thine house and the place where thine honor dwelleth'? With what measure of fidelity have we improved our opportunities here, of awakening and strengthening religious purposes in our souls; of attaining to sincere repentance of our sins? Have you not found, my friends, amidst the vicissitudes of life, that interesting associations gather around the house of God? When you have met with worldly disappointments, have not your feelings been soothed by attendance on the services of the sanctuary, so fitted to remind you of interests which are permanent and imperishable; of a world which disappointments cannot enter; of the designs of that God, who permits disaster and sorrow to befal his children, with a view of promoting their highest spiritual good? After engaging in the solemnities of God's house, in which you have thought of his wisdom and goodness; the purity of his law; the deformity and danger of sin; have you not found yourselves stronger to meet the trials and temptations of the week?

And when you have been tried in your afflictions, by some bereavement, the loss of some beloved friend, have not your hearts found relief and consolation, by a public acknowledgement of God's providence, and a supplication for his blessing? In short, from what your own experience has taught you, have you not reason to love the habitation of God's house? And were life to be lived over again, may I not confidently affirm, that you would from choice, frequent the house of God from convictions of duty; from the feeling, that it is a privilege; from the belief that through the public worship of God, much good accrues to the present life; and that it may materially aid you in a preparation for a life to come? May I not confidently affirm it, when I see that you have caused a new temple to be erected, when you and your children may be accommodated in offering the homage of your hearts to the living God? For many happy years, may you and your children offer the tribute of your heart's homage within those walls, to that God, who has enabled you to complete your enterprize, without injury to life or limb. And when you leave it, may it be to 'join the general assembly of the first born.'

THE PAST AND PRESENT COMPARED.

It may not be improper to offer a remark or two, in relation to the moral condition of the christian community, compared with what it was in the 'olden time.' The impression has prevailed, to some extent, that the present tendency is to degeneracy; that the cause of religion is not in so healthy a condition, as it was among our fore-fathers. We have reason to think well of our ancesters; of their indomitable spirit, when the strong arm of oppression was lifted to strike down their liberty of conscience in the dust; of their fortitude and courage, in bearing the dangers of the deep; the horrors of the wilderness; the enimity of the savage; of their zeal and perseverance in rearing their temples and altars, to the worship of the living God. But admiration of their spirit and courage; gratitude for their services should not make us unjust to the living. Judging from the records, which are quite full of the state of morals, (and the records of some other churches, which I have examined in reference to this point,) and guided by the test of divine appointment, 'by their fruits shall ye know them,' the religious com-

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*Afterwards minister of Sterling, Mass.

†Afterwards, and for a long course of years, minister of the West Parish in Bridgewater.

munity of the present times, have no reason to fear a comparison with the days gone by. We have reason to lament, indeed, that religion does not exert a deeper and more vital power; that morals, even among Christians, are not of a higher character; still taking the records for our guides, I should say that the practical fruit of the Gospel, among those claiming any interest in religion, are to the full, as fair and abundant as in earlier days. And if this be the case, it is not of difficult explanation. The increase of religious denominations, if attended by no other good effects, has served to put their respective members upon the watch, against furnishing any just grounds of reproach upon their respecting orders. And intelligence and the spirit of benevolence, so active at the present time, in so many forms, have no doubt, had a pure moral tendency. Interest the sympathies of men in good objects and interprizes, and every such object and enterprize serves to expand and nourish the best affections of the heart; and to throw a good reflective influence upon the character and life. The different virtues of the heart and life are connected by a firmer bond, than that which the polished Roman scholar tells us binds the sciences and arts together.

OUR PRINCIPLES.

While we, who are about to bid farewell to this venerable edifice, attempt not to impugn the faith, motives, or character of any other denominations, we claim to be built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone. We profess to hold the truths of the Gospel, in their primitive purity. We claim the privilege of going to the word of God, the divine untainted fountain of truth. We call no man master, for one is our master, even Christ. While on some points we dissent from the original settlers of this land, we still maintain their fundamental principles, the unalienable birth-right of the soul to read and interpret the scriptures for ourselves. The conscience with us, is free. We attempt not, we wish not, to fetter. We stand for the liberty of the sons of God, in name and in deed. Looking back a few hundred years, we see the spiritual energies of the Gospel, under the accumulated corruptions of nges, laboring as beneath the weight of Mountains; and we sympathize with those bold reformers, who attempted, and in some degree succeeded in the attempt, to remove that weight from the Church of Christ. Relieved from that encumbrance, we have seen the Gospel of the blessed God, with renovated energy and purity, pressing forward in its mission to enlighten and regenerate the world.

We claim to be following up the work, which the reformers undertook, but lived not fully to accomplish. We wish to see the Bible every where recognized as the supreme and sufficient rule of faith and practice.

While the work of man tends to decay and must be removed; we trust that the treasures laid up in the souls of those, who have worshipped God within these walls are imperishable and will continue to gladden and bless them, long after the materials of all earthly temples shall have been dissolved; long after the stars shall have faded from the firmament, and the natural sun shall have been extinguished. And when the skies, which now hang over us, shall have fallen, may we all dwell in a better land; and beneath brighter skies. live forever in the light of the Son of Righteousness.

CHRISTIAN REGISTER.

BOSTON, APRIL 1, 1843.

REV. G. W. WELLS.

Our last paper contained the simple announcement of the death of Mr. Wells, an event which although not unanticipated is a severe shock, not only to his immediate family and friends, but to all who knew and loved him for his modest worth, his many excellent and noble qualities as a Christian and a minister of the Gospel. It was the privilege of one of the Editors of this paper to be intimately associated with him both in his present and former ministry, and it is with melancholy pleasure that we bear our humble testimony to the truth and justness of what is said of him in the following communication. We deem it unnecessary to say more. There is nothing that his modest spirit would shrink from more than elaborate eulogy. In the many bereavements of the kind that have recently taken place, a greater loss has not fallen upon our Churches. He had rich gifts of mind and heart that admirably fitted him for the Christian ministry. Sound in judgment, warm and tender in his affections, singularly modest and unassuming in his manners, firm and independent in what he believed to be right, indefatigable in his labors, zealous and persevering in the cause of his Master, he has reared an endearing monument to himself in the hearts of those to whom he has ministered and turned many souls to righteousness, who shall appear as the seals of his ministry and the crown of his rejoicing. Blessed are the dead who die in the Lord, for they rest from their labors and their works do follow them.

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To the Editors of the Christian Register.

Dear Sirs,—I have received a request from Rev. Ephraim Abbot, a member of the Association of Ministers, including Groton, to prepare for the Register an Obituary notice of their brother lately deceased, Rev. Mr. Wells. But I have thought it would be little needful for me to take the notice of this real bereavement, of the ministry, as well as kindred and friends, which yourselves would take more appropriately especially as one of you in a former sphere of labor had the best opportunities on account of proximity to know and esteem our departed brother. Our friend of Westford will excuse me, however, for extracting several lines from his letter expressive of the sentiments of himself and his brethren towards Mr. Wells. 'We have known nothing but good of him and have all esteemed him very highly for his talents, integrity, fidelity, and piety, and readiness and ability for every good work.'

'We feel deeply the bereavement we have sustained by the removal of one so wise in council, so pure and benevolent in heart, so exemplary and so active in the discharge of every duty, and so much an Israelite indeed, in whom there *was* no guile.'

I will only add to this what my brethren of another friendly association will excuse me for adding, that Mr. Wells was most highly prized and truly beloved among us for an extraordinary combination of moral excellences, a real constellation of virtues that shone too bright and serene to be overlooked, though it seemed to be ever with his own unwillingness that he occupied any one's attention and regard. He had very strong affections and knew all the richness of sympathy, yet his whole deportment appeared like a continual disclaimer of any high appreciation of himself. I am confident I misrepresent no one's feelings. I know that I do but bare justice to my own in saying that he was respected and loved precisely in proportion as he was known. C. A. B.

For the Register and Observer.

EXTRACT OF A LETTER FROM A GENTLEMAN IN GENEVA, KANE COUNTY, ILLINOIS, TO HIS FRIEND IN BOSTON.

I have heard to-day two most excellent discourses from the Rev. Mr. Conant. Knowing the great interest you feel in the Unitarian cause, I will endeavor to give you some idea of the trials of a Western preacher—as I am sure you will appreciate the energy and indefatigable zeal of this true disciple of our great Master. Mr. C. is settled at Geneva where he preaches every other Sunday, and devotes the alternate Sabbaths to the neighboring towns. Neither the most tempestuous weather or intense cold prevents his being punctual to his engagements. He frequentlyhas appointments for one day at places six, eight and ten miles apart, and although sometimes he finds only three or four hearers he is never disheartened, but renews his appointments with perfect faith that the great truths he preaches, need only to be known to conquer existing prejudices. He meets sometimes with much opposition, but still he finds in many places where he preaches. persons, who although members of other Churches, exclaim with surprise, on hearing the Unitarian doctrine, 'that is what I have always believed.' One old man was so much pleased with Mr. C. the other evening, that when the services were ended he came forward and presented him with a shilling. This is a fair sample of Mr. C.'s compensation, all he receives is from his people at Geneva, and he asks of them merely a support which is generally given in the produce of the country, after the fashion of our Puritan ancestors; fortunately Mr. C. has some most kind friends at the East; the duties of his profession appear with him, a perfect labor of love. You who enjoy such privileges with regard to Unitarian preaching can scarcely realize its value, to those who having emigrated to the West in its wildest state, have been deprived for years of any preaching save that to be heard at a camp-meeting or from some travelling preacher. The Unitarians have no regular place of worship at Geneva. The building they now occupy is unfinished and so cold that many of Mr. C.'s most zealous friends are deterred from attendance; you may hope that I am not amongst the missing, but I must plead guilty when the thermometer is much below zero; this morning's discourse which was a clear statement of the Unitarian doctrine and which would have done credit to any Eastern preacher, was delivered to an audience of twenty in a log building, with only one room about eighteen by twenty and occupied by two families. This evening Mr. C. preached to quite a large audience at the town of Batavia in the Episcopal Church, which building is very liberally opened to his use. The Unitarian doctrine, though slowly, is very perceptibly spreading in this vicinity, but the greatest fault of our good pastor is, that he blames *himself* for the want of zeal in *others*, not considering that one may plant and water, but cannot regulate the size of the tree or the rapidity of its growth.

For the Register and Observer.

SUNDAY SCHOOL ANNIVERSARY.

'Light, light from eternity streams o'er our days,
The sinning to save, and God's children to bless.'

The value of Sunday Schools, as it seems to us, is daily gaining strength in the mind of every serious observer. With good teachers, with careful preparation, prayerful hearts, and warm religious affections brought by them to the work, and they cannot fail to produce effects ultimately to change the aspects of Society in many most important respects. No other kind of education fails to do this, and why should it here? When light and love go together in mutual strength and reciprocity, instruction with religious sympathy, kind discipline with serious counsel, the results can scarcely be otherwise than cheering to the heart of the philanthropist and Christian. The anniversaries of these schools therefore which force upon the minds of parents and the community their design and influence must be regarded with favor, and do much to awaken a deeper interest in the cause of religious truth. We were present on Sunday last at one of these, the sixteenth anniversary of the school connected with Rev. Mr. Barrett's Society in Chambers Street. The school exhibited its usual flourishing appearance, the children occupying thirty six pews, one hundred and seventy five pupils being present with thirty five teachers.

The services on the occasion were an address by Francis Brown, Esq., one of the superintendents of the school, and another to the children by G. F. Thayer Esq; the devotional exercises by Rev. Mr. Barrett.

The address of Mr. Brown was to the parents, in which he urged upon them with much earnestness and ability, the value, inducements to, and means of parental religious instruction, and their solemn obligation to impart it with constancy and fidelity. In comparison with this he undervalued even the instructions of the Sunday School, regarding the latter only as a feeble auxiliary to what they might and ought to do. Both were essential to the highest welfare of the child. The whole address was practical, serious and timely. It closed with a brief history of the school, and a few words of encouragement to and sympathy with the teachers. Mr. Thayer's address was elaborate, but so arranged and delivered as to occupy and reward the attention of the children to its close. Obedience, the observance of the Sabbath, the reading of the Bible and other religious duties were commended and enforced by simple argument, pleasant illustrations and warm appeals.

The singing by the choir and children awakened apparently much interest, and all seemed to feel that it was a good occasion, calculated at once to deepen the religious feelings, and to excite to renewed efforts in behalf of the religious education of the young.

The following is one of the original hymns written for the occasion by Wm. H. Brooks Esq., sung to the air of 'I would not live alway.'

Light, light from eternity streams o'er our days,
The sinning to save, and God's children to bless;
Our eyes let us lift to receive the glad rays,
Our souls to illumine, our hearts to impress.

Love, love to the Father, who loved us all first;
And blest be his Son our dear brother and friend;
And love to our neighbor—unquench'd be our thirst
His virtues to strengthen, and comfort to lend.

God loves little children, who try to do right,
The arms of the Savior enfold them in love,
Such teachable, humble, pure spirits of light,
Compose the bright ranks of the blessed above.

Then let us be pious, and Christian and kind,
Be quick in repenting and prompt to forgive,
Oh, thus our best pleasures on earth we shall find,
With God and good beings eternally live.

For the Register and Observer.

SHORT SERMONS FOR CHILDREN. NO. III.

Deuteronomy 6th chap., 18th verse.—'Do that which is right.'

You never heard it said of any one, children, that they were too good. Think of it, for a moment. To be too good, would mean that a person thus spoken of was too holy, too happy, but such a state you all very well know, can never be. It is an impossibility. Yet we have much reason to fear both in regard to ourselves and others, the falling short of that which is required of us; there is danger of not being good enough. We ought, therefore, to maintain a constant, earnest endeavor to be as good as possible; not as good as others we may see around us, but, *as good as possible*. Some are called good by the world, who are not very good after all. They sometimes appear very well, and do very well, yet, on many occasions they neglect to 'do that which is right.' They are occasionally good, but not habitually so. You cannot trust them. They are one thing to-day, something else to-morrow. They have a sort of fashionable goodness that varies under varying circumstances, just as it may appear popular. Such people are like a ship without a rudder; they are like a horse without a driver. They are driven about by every wind. They are like the vane on the church steeple, which points at the north, then at the south; to-day it may be east, tomorrow, west. You who are young and inexperienced in the world may not be acquainted with any who are thus described, and I hope you never will be; yet such people really exist; older folks have seen them, and would warn you from imitating their example should you even come in contact with them.

It is not enough to do well now and then. Oh no. *Always do right*. When tempted to engage in anything of a sinful nature, stop a while and take breath, before you make such a leap. Ask yourself the question, 'Is it *right* for me to do this?' If conscience answer 'No,' do it not for the world. It is a downward path which you are on the point of treading, and each step may lead you toward ruin. Beware then, of the first step, and you will not take the second.

Never parley with temptation, or excuse yourself by saying, 'I will do it this once, but never again.' How many have said the same before the iron chain of habit, with its thousand links, fettered their souls. 'There is no harm in doing so, just once; it is a very small affair,' were the words that fell from their lips, but ah, better had it been for them and their fellow-sufferers, were those lips sealed in death, for, from thence, as from a fountain-head, sprang all their miseries. These words were followed by wicked acts, and those acts were repeated again and again, till they became hardened in sin, and were monsters of iniquity. All this, it may be, was the result of a single deviation from the path of rectitude,—one solitary departure from the law of right. This laid the foundation for a wicked life, and every additional sin contributed its share toward the downfall of goodness.

A little boy once stole an egg. This was his first crime. To some of you it may appear to be, but a trifling affair. But it was not so, and never is. Sin is *no trifle*. 'True, an egg is of little value, it may be purchased for a single penny, yet the command, 'Thou shalt not steal,' is as truly violated in small matters as in great offences. Sin is not to be weighed in a balance with gold. It is no less a sin, because the article stolen was something very small. A little spark of fire is soon blown into a flame, and large houses and even villages are turned into ashes. If this little spark had not arisen the building would not have been consumed. So with this little boy, if he had never begun to do wrong, he would not have grown up a wicked man. He was a wicked man and died on the gallows,—he was hung for highway robbery. The stealing of an egg was the commencement of his vicious career, but 'the end thereof, was death.'

Let me then again entreat you, 'Do that which is right,' at all times, on all occasions. I would have you particular in regard to this. You cannot be too much so.

But after all that has been said, it is not enough merely to do right. The mere act of doing right is not enough. The outward expression may be good, while the heart is inclined to do wrong. You are to have at all times, proper motives, therefore, in doing that which is right. You should do right through love of right, not through fear of punishment; not because others do right and by imitating them you act like older people. You are not to do right for the sake of praise, to be called a good boy, or a good girl. You are not to do right for the sake of a reward, to be paid for doing well. You are not to do right so much through fear of any thing that is bad as through love of everything that is good. CYAMON.

CORRESPONDENCE.

Batavia, Kane Co., Ill., Feb. 28, 1843.

To —— ——, Dear Sir,—The object of this communication as you will perceive, is the establishing of a society devoted to the cause of liberal Christianity in this vicinity. Before this is received you will have noticed in the Christian Register perhaps, a letter from our Pastor, Rev. A. H. Conant, giving a statement of our condition, wants, &c. As an humble member of this society, and feeling a deep interest in its progress and good results, as also in the good and talented minister to whom we are strongly attached and whose services we hope permanently to retain, I have felt it my duty to make an effort to obtain some assistance from one source, and to that end I resolved to make to you, and through you to some of our good Unitarian friends a statement of our circumstances and prospects. And I have the fullest confidence that there are some in your midst who will sympathise with their Christian brethren in endeavoring to promote the religion of Jesus in this fertile land, and who will aid us by pecuniary assistance in laying those sure foundations which will stand through future ages. My apology for addressing you is that you are acquainted with me and could judge of the motives which led me to solicit the aid of our Eastern friends. During the last year we have had meetings regularly once a fortnight, which considering the inconvenience of the room which we have occupied, have been tolerably well attended. Our place of worship is at Geneva, where Mr. Conant resides. During the winter we have occupied a room, excepting in extremely cold weather, which in New England would be considered much more suitable for a wood-shed or a barn than a meeting-house. But it is the best we have been able to procure and bad as it is, there are a goodly number who have assembled there from time to time, who are united in heart and faith and who do not lightly esteem the privilege of thus worshipping God according to the dictates of their consciences. But we feel that we are bound to extend the faith we hold, and the cause in which we are engaged demands that we make further effort in procuring a more suitable place of worship, and we have resolved so to do before another winter if we can obtain some aid from abroad. That aid we should certainly receive if a few more of our New England friends could visit us and attend our meetings. There were some few persons from New England with us the last summer, who *saw* our situation and *felt* our wants and they are showing their sincerity by aiding us in our efforts to progress in the good work which we have but commenced. But they cannot do all the good they would. We shall have to look to societies rather than individuals, where much more good may be done by the many, each contributing their mite, than a few individuals could do. We contemplate erecting a small, plain and comfortable building at the least possible expense, not to exceed eight hundred dollars. We believe it to be absolutely necessary to the success of our society and that a more worthy object is not presented to the friends of liberal Christianity in the West whereon to bestow their benevolent aid. Mr. Conant is doing a good work. His life is given to the work. Though we cannot point to many proselytes yet he has done much to remove the prejudice which has existed against Unitarians. There are many among us who have recently learned that Unitarians believe the Bible to be the word of God; that *they also pray*, and some, I think, would even dare to say that there were actually Christians among them who once perhaps ranked them with Deists and Infidels. There are all kinds of sects here. I have just received a call from a Mormon who came to give notice that there will be a discussion between him and a Millerite upon the second coming of Christ! Around us we see other denominations of Christians erecting their houses of worship and watching with a jealous eye every movement of our society. From the unfortunate circumstances in which we have been placed in regard to a suitable place of worship we could not pursue that regularly which others around us have been enabled to do and in that respect we labor under a disadvantage. We need a *visible* Church, not only for the purpose of holding our meetings but for the use of our Sunday school which has been as flourishing a school, and I think more so than that of any other society in our neighborhood. During the winter months we have been obliged to give it up entirely. We are ready to do what we can. Many of our members have given large amounts from their earnings towards the support of our minister. A large field is here opened wherein much good may be done. Shall it be cultivated and bring forth much fruit, or shall it be permitted to lay waste?

Dear Sir, perhaps it is presumptuous in a young man thus to address you, one who you remember perhaps only as a boy; but I feel that I have discharged a duty in so doing. You are at liberty to make known the contents of this letter to any one who you may think would feel interested in its object.

Contributions may be left with Mr. David Page, firm of Hall & Page, Boston, or with Mr. Briggs Sec. of the A. U. A.

From, most respectfully yours,

— — —.

FAST DAY.

The day appointed by the Authorities of Massachusetts, to be observed as a day of humiliation and prayer, occurs in the ensuing week. As a people and as individuals, we have reason enough to humble ourselves before God, seek forgiveness of our sins, and pray to have continued to us those mercies and blessings we so much abuse and pervert. Would that there were more of a genuine spirit of humility and penitence in the community. Would that the day were less of a form, and more the expression and invigoration of a sentiment—still we would not have it discontinued, though to many it is only a form, and to multitudes not so much as that. Its neglect and abuse are palpable forcing themselves upon our attention; while the good it may do, the salutary impressions it may leave upon thousands of hearts throughout the Commonwealth, the extent to which it raises a barrier to the overflowings of unrighteousness—this cannot be observed or estimated. We hope to see a more general and devout observance of it.

RECENT PUBLICTION.

Lowell Lectures on the Evidences of Christianity, by John Gorham Palfrey.

We have not found time to read these volumes thoroughly, but we have read some of the lectures and we had the pleasure of hearing all of them when delivered, and we feel confident that they are a most valuable addition to our standard Theological Literature. Dr. Palfrey's accurate and extensive scholarship, his habits of thorough investigation, his power of close, logical reasoning admirably fitted him for the work, to which the Trustee of the Lowell Institute with a wise selection called him, and which he has executed, it seems to us with signal ability and success. The lectures comprise three courses of eight lectures each. The first course is entitled 'General scheme of the Evidences' and is a succinct, comprehensive and strong statement of the proofs of the truth of the Christian religion as a divine revelation. The second course is 'a survey of the Jewish, Pagan, and Deistical, a priori objections,' and the third 'a survey of the opinions of several modern writers'—from Lord Shaftesbury down to cotemporary French and German authors. This last portion of the work is deeply interesting; and considering the infidel tendencies of the age, of great importance and value. We shall give our readers occasional selections from it. For the present, we content ourselves with the following passage from the first course, in which the impossibility of maintaining that the Gospels were written at a later period than that assigned to them, and by persons not cotemporary with the events they recorded is strongly set forth.

'It is, in the first place, a thing of the utmost difficulty for an author, of whatever degree of ingenuity and learning, so to throw himself back in imagination into past time, so to emancipate himself from the influences of surrounding circumstances, and place his mind, in their stead, under the influences of another condition of things, as not, by some anachronism, to furnish means for the detection of his imposture. Every period has its own style of thought; its own customs of life; its own forms of society and occupation; its own prominent topics, suggested by passing events, by the characters, the hopes, the apprehensions, the discoveries of the time, or otherwise; and these are so constantly fluctuating, that even a short space of time bears its marks of distinction from those which precede or follow it. There is accordingly a twofold difficulty for him, who, writing in one age, would pass his work off for the production of another. He must escape the appearance of a consciousness of present things, which actually do occupy his mind and must insensibly give some shape to his thoughts; and he must assume the consciousness of a man of another time, with what success he may by the aid of diligent research into all particulars of the condition of that time; in which latter part of the attempt he is likely to fail, both by falling short on the one hand, and by overdoing and caricaturing on the other, so as to expose his design. And these difficulties are in fact of so intractable a character, that persons, versed in such inquiries, address themselves to the examination of any work whose genuineness is under consideration, in great confidence, that, if spurious, they shall be able to discern the marks which determine it to be so.

In respect to the Gospels, the exposure to detection, had they been written at a later time than that to which the established opinion refers them, would, from certain peculiar circumstances, have been much more than commonly great. From the nature of their subject, they are full of allusions to circumstances, habits, opinions, pursuits, tastes, prejudices, expectations, controversies, of the place and period. And what is still more worthy of notice, the lifetime of most of the apostles was divided from the time, in which these writings, if suppositious, must have been produced, by a revolution which brought as great a change over all these things, as was perhaps possible to be effected within so short a space. In that interval, the Holy City had been sacked and razed to the ground, and the venerated temple of the ancient worship had shared the ruin. Not one stone of either remained upon another; the plough had passed over the place where they stood. The proud Jew, prouder and sterner for the depression of his nation in the later times, who had but lately been debating in their streets and courts what should be done with the helpless Roman at that early day, when the conquering Messiah should come for the redemption of God's people, was now a miserable outcast. Jerusalem and its glory, in short, such as they were,—and much they were to the vain-glorious Hebrew, who congratulated himself that he had Abraham to his father, and was never in bondage to any man,—had passed away like a dream. And to re-create that by-gone pageant; to re-people those not vacant only, but effaced, vanished streets; to make those perished crowds act over again their parts, in deed and word; to execute a fiction, which evidently could be carried through only means of a marvellous fertility and elaborateness of art,—this is what must be supposed to have been accomplished, by any one who imagines the Gospels to be productions of a time later than that of the apostles of Jesus.

I will not affirm that this was not a possible achievement. I will but ask, whether, if accomplished, it would not have been such a miracle of skill, that the world has not seen its parallel. Yet not only has the most minute scrutiny into the Gospels failed to detect any incongruity with the circumstances of time, place, and alleged writer, but all investigation has terminated in bringing new coincidences of the kind to view. If I am affirming what would only be fully sustained by a large induction of minute particulars, still it is what, I believe, has not been doubted, with the exception of a use made of two or three texts, which, as soon as attention was drawn to them, were seen to admit of a satisfactory explanation. The argument on this subject, which, if pursued so as to do it justice, must be extended to a great length, may be seen drawn out in numerous example (some of them of the most curious description), the fruit of inquiries conducted with singular patience and good judgment, in the First Part of Dr. Lardner's "Credibility of the Gospel History."'

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Proceedings in the Municipal Court of the city of Boston, occasioned by the sudden death of Hon. Peter O. Thacher, late Judge of that Court, with a sketch of his Judicial character, by Hon. John M. Williams, Chief Justice of the Court of Common Pleas. Boston: Eastburn's Press.

This is a just delineation of the Judicial character of Judge Thacher, by one capable of rightly estimating all the difficulties of his position; some of which Judge Williams speaks as follows.

'The nature and limitation of the jurisdiction of this court are also such as tend, directly or indirectly, to affect unfavorably its character in public estimation. Its jurisdiction, though extensive and important, is confined exclusively to the administration of the code of criminal law; and an idea has become extensively prevalent, that a judge whose jurisdiction is exclusively over crimes and punishments, necessarily becomes prejudiced against those who stand accused before him and eager for their conviction. This idea has had the effect to render this court, under its late organization, by no means a favorite tribunal in public estimation. Our departed friend occasionally suffered under the imputation and suspicion of this unworthy feeling. Of this he was deeply sensible, and he felt it keenly. He felt it as a wrong to his judicial character. And the consciousness that he was laboring under this cloud of suspicion necessarily produced a feeling of difficulty and embarrassment which added new weight to his solitary cares and anxieties.

For myself, I do not believe this prevalent impression to be the result of actual experience. I do not believe it correct, either in principle or in its application. I do not believe, that to a well constituted, and especially to a religious mind, the contemplation and developement of guilt, with all its attendant and consequent miseries and retributions even here, can have any tendency to create a desire to multiply its victims, or to increase the severities of penal infliction. I believe the tendency is to excite commiseration, rather than anger, and a desire to relieve, rather than to increase, the sufferings of the convicted offenders who stand, in unresisting helplessness, at the bar of the court.

But even if the general principle be correct in its application to the late judge of this court? Did his long series of official labors here, serve to make him morose and misanthropic in his general deportment? Did it render him harsh in his social intercourse, and uncharitable in his judgments? Did it steel his heart to the sufferings of humanity, or restrain his hands from acts of kindness? Did it deaden his sensibilities, embitter his animosities, or freeze the current of his affections? I trust that all who knew him well will give a prompt and almost indignant negative response to these inquiries.

Did he, then, acquire two conflicting and opposite characters?—one for the world, and the other for the bench of justice? Did he cast off the robe of humanity and kindness at the threshold of this judicial temple, and put on the garment of prejudice and uncharitableness? Did the heart, which overflowed with kindly feelings towards the whole human race, at one moment, change in the next, on his entrance within these walls, and upon the discharge of his official functions, into a fountain of bitterness? It is not possible! Character is of a more enduring nature. It pervades every act and every department of life and conduct, and gives uniformity and consistency to the whole tissue of man's earthly existence. Official character is and ever will be founded on general character; and as a man is in his daily and habitual walk and general intercourse of life and business, such he also is, and such he must be, in his public and official ministrations. The imputation which we are considering must therefore have been unjust in its application to our departed friend in his life, and I trust it is now so entirely removed from his memory as to leave no shadow behind.'

There is one more topic to which I must venture briefly to refer, and which had, for a time, no small influence in bringing to light the firmness and independence of the deceased judge. I trust I can now refer to it without rekindling the flame which has so recently ceased to rage. For a time, it burned with fearful fierceness, and it required all his fortitude to endure its scorchings.

On several occasions, acts have been passed by the legislature for restricting or prohibiting, under certain penalties, employments and dealings which were supposed to be injurious to the public morals. An act of this description, which was passed a few years since, produced an excitement of unwonted extent and magnitude. This is not the time or occasion for discussing the questions of the constitutionality and expediency of that act. It was believed by many intelligent and respectable citizens, to be an unconstitutional, or at least, an oppressive act. It came home to the 'business and bosoms' of a large and influential class of men. Viewing that act, as they did, as an unwarrantable, unjustifiable and unconstitutional infringement of their rights and privileges, they resolved to disregard its prohibitions, and to contend, with united front, against its validity and execution. The friends of the act were, for a time, scarcely less zealous, active and determined than *its* foes. Complaints, for its violation, were instituted and prosecuted. Conflicting opinions soon warmed into conflicting passions, and this court was the arena of the conflict. The then presiding judge, believing the act to be constitutional and valid, and that the question of expediency was within the exclusive province of legislative discretion, felt bound, by the imperative obligations of his office, to lend his aid to carry it into effect in good faith and according to its true spirit and meaning. He did not shrink from the painful duty. He saw the gathering storm and he felt its force. He breasted the billow as it rolled and met him, and he remained unmoved in his position till its subsidence. The act was repealed by a subsequent legislature.

This struggle was not without its unfavorable influences on a large portion of the public mind in relation to this court and its presiding judge. Those who regarded themselves as victims of oppression, could hardly regard him otherwise than as its voluntary instrument or author. The members of the legislature, who had voted in favor of the odious act, were dispersed and mingled and absorbed in the mass of the people. The legislature itself was dissolved and had become a mere invisible abstraction. But the judge, who was engaged in faithful endeavors to execute the provisions of the act and to inflict its penalties on its violators, was before them and they looked upon him as the visible and tangible representative and *embodiment*, so to speak, of the power that oppressed them. Upon him therefore was bestowed much of that reproach which, if the law was as oppressive as it was represented and felt to be, belonged not to him, but to the legislature that enacted it. In that enactment he had no agency, and with his views of its obligation and validity, to have shrunk from its execution would have been a gross dereliction of official duty. He obeyed the injunctions of duty and submitted to the unmerited reproach. Let us respect his memory for the alternative which he chose, for the firmness and tenacity with which he grasped it, and for the example of fidelity to duty and conscience which he has thus left to his successors.

THE FRATERNITY OF CHURCHES.

The Anniversary of the Benevolent Fraternity of Churches will be celebrated on the evening of Fast-day, at the Rev. Mr. Gannett's Church, Federal Street. The Annual Report of the Executive Committee will be read. Several gentlemen have been invited to address the meeting, which will be open to the remarks that any may feel disposed to offer. We hope to see a large and full representation from the several churches associated in this benevolent enterprise and from our citizens generally. We claim for the Ministry at Large, as sustained and conducted by the Benevolent Fraternity of Churches, a place in the first rank in the Christian and philanthropic enterprises of the day. In importance and usefulness, it is second to none. We trust that the members of our Churches so regard it, and that by the un-

equivocal manifestation of their interest and sympathy will show that they are ready to sustain those who with unremitting labors and persevering zeal are devoting themselves to this work.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums.

From the Auxiliary Association in Kennebunk, $10 00
From the Auxiliary Association in Cambridgeport, 39 00
From the Auxiliary Association in Rev. Mr. Lamson's Society in Dedham, 25 00
From individuals in Suffolk Street Chapel, Boston, 15 00
From the Auxiliary Association in Rev. Mr. Miles' Society, Lowell, 100 00
From the Auxiliary Association in Leominster, 23 00

OBITUARY.

For the Register and Observer.

Died in Groton, on Friday morning, March 17th, Rev. George W. Wells, Pastor of the first Congregational Church in that town.

We cannot offer even the poor tribute of a brief Obituary, to the memory of this departed friend and brother, without feeling that it is but a feeble copy of what is deeply engraved on every heart, that knew and loved him. He needs no eulogy from our lips; and yet how can we think of him and speak of him as we esteemed him, without seeming to become mere eulogists. We would utter the language of truth, and of truth only, in honor of him who was so peculiarly a *true* man. If we seem to speak too fondly, or even extravagantly, let it be remembered that the subject of this notice was not a man to awaken in others any but strong, as well as tender feelings.

The character of the deceased, though all may not have understood and appreciated it, is easily defined. Imagine a clear, vigorous and inquisitive mind, in close sympathy with a pure and devout heart, both uniting in a soul in which the benevolent yet discriminating, and gentle yet firm peculiarities of the true Christian are blended, and you have an outline of the character of our departed friend. Why need we attempt to fill up this outline; it is already done, in the hearts of those who have known him as a brother in the ministry,—of those who have received his fervent and devoted pastoral offices,—of those who have enjoyed the higher privilege of his intimacy and friendship.

Our esteem would lead us to speak of him, in reference to the other more tender and sacred relations in which he stood to his kindred and family. But they alone could do him justice in this respect. Earnestly would we express our sympathy with them, and seek to soothe the heavy affliction which his loss has occasioned. The depth of their grief we can in some small degree imagine, by the keenness of our own sense of bereavement. But as we know that affliction ends in blessings, we trust that God will comfort whom God has wounded. May they who knew our deceased friend best, and loved him most tenderly, remember amid their sorrows, that the virtues of the good always speak to us of heaven and immortal life. These virtues may quicken the sense of separation till the feeling becomes agony, still, by assuring us that such excellences cannot die, they gently soothe the wounds which death invariably inflicts.

For the Register and Observer.

Died in Attleborough, March 18th, of erysipelas, Mrs Lois S., wife of Mr. Samuel M. Holman aged 44.

The sudden death of Mrs H. is most deeply and painfully felt by a large circle of relations and friends whose hearts were bound to her by the strongest ties of affection and love. May those who have thus been called to part with a kind and sympathising friend—a beloved daughter—an affectionate sister—a fond, loving and devoted wife, find comfort in this hour of their sorrows in that Christian '*hope*'

'That looks beyond the bounds of time
When what we now deplore,
Shall rise in full immortal prime
And bloom to fade no more.'

This sudden separation from a tenderly beloved companion of heart and life, has left the bereaved husband bowed down beneath the weight of his afflictions. May he be supported in this hour of sore trial by Him who 'does not willingly afflict or grieve the children of men'—who is able to 'bind up the broken hearted and to speak peace to the disconsolate.' May he cast his care upon him who 'tempers the blast to the shorn lamb' and know by blessed experience that

'Earth has no sorrows
That heaven cannot heal.'

For the Register and Observer.

REV. ASA PACKARD.

Died, in Lancaster, on Monday, March 2d, 1843, the Rev. Asa Packard, aged 84.

This venerable man, who combined the character of the Revolutionary soldier and of the servant of the Prince of Peace, has laid down his aged but vigorous form in the dust; and the cheering light of his social virtues and happy piety has passed away from his circle, and left dullness and a shadow therein. A patriot, who, with noble fervor, shed his youthful blood for his country, and bore about with him in his body a British bullet for sixty or seventy years from the revolution to his grave. He never ceased to feel an ardent interest in the government and fortunes of the beloved country he had helped to enfranchise. His neighborly kindness many of the infirm and unfortunate will long remember. He joined with heart, hand, voice and purse in promoting the moral reforms which so signally honor the present age. The Temperance cause engaged his earnest interest, and the concluding years of his life saw him struggling to carry through a second Revolution for his country—a Revolution in morals. The frank and cordial hospitality which advanced so freely to welcome and receive you, the youthful buoyancy, copious anecdote, and animated incident of his conversation which enlivened you, all gave delightful proof that much thought of God and deep reverence for religion are best seen in harmonious union with those lively sociabilities and happy amenities, which pervaded the intercourse of our venerated and departed friend. W. H. B.

For the Register and Observer.

MRS. ELLEN M. WILLIAMS.

The death of this truly estimable woman was briefly mentioned in the last week's Register. Her character and the circumstances of her last sickness were such as to deserve a more extended notice.

Gifted by nature with a vivacity of temper—which neither sickness nor trouble could destroy—with unusual warmth of affection and strength of mind—she had ripened by self-culture and by the well improved discipline of life's vicissitudes, into a character of more than ordinary attractiveness and worth.

Disinterested and devoted to her family and friends, she had secured their unlimited confidence and affection. She was literally the ornament, the solace and the prop of that little circle of relatives in which her loss can never be supplied, and is now most tenderly lamented.

During a long and tedious confinement, she manifested the sweetest patience and trust, combined with almost entire self-forgetfulness in view of her friends. No little artificce that a delicate affection could devise was left untried by her to beguile to them the cares of the sick chamber and the gloomy expectation of her decline. As the hour of her departure drew nigh, she desired her minister to be called, and, according to a long cherished wish of her heart—which her sickness had prevented her from having gratified before—requested to be admitted to the Church and to enjoy a private celebration of the Lord's Supper in her chamber. After the rite had been performed, she sunk into a gentle slumber, from which she waked in the enjoyment of *perfect peace*. She then gave the most minute directions concerning her family and her interment; distributed tokens of her love to all her nearest friends, and resigned herself to the angel of death without a sigh, except for those beloved relatives who would be left to mourn.'

'So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the age of day;
So dies a wave along the shore.'

*** There will be a Sunday School celebration on the afternoon of Fast Day, at the Bulfinch Street Church (Rev. Mr. Gray's) where addresses are expected from several gentlemen. Services will commence at quarter past two o'clock.

BENEVOLENT FRATERNITY OF CHURCHES.

The Annual Meeting of the Benevolent Fraternity of Churches will be held on the evening of Fast day.

The meeting for business will be held in the Berry street Vestry, at 6 1-2 o'clock. Report and addresses at Rev. Mr Gannett's Church, Federal street, at 7 o'clock.

The public are invited to attend.

Per order, S. K. LOTHROP, *Sec'y.*

SUNDAY EVENING LECTURES.

The Eleventh Lecture of the Course will be delivered next Sunday evening, at the Rev. Mr Huntington's Church; services to commence at 7 o'clock.

GENERAL INTELLIGENCE.

Our Creditors Abroad.—The creditors who have advanced their money to the repudiating States in the Union, had addressed a strong memorial on the subject to Mr. Everett, the American Minister, in London, with a request that it may be forwarded to the President, for presentation to Congress, and to the different State Legislatures.—The memorial advances every possible argument for the maintenance of the credit of the States, and shows, truly enough, the almost irretrievable injury which American credit has sustained in Europe through the dishonesty of the States which have repodiated. It has received a great number of signatures. The most striking passage relates to the streightened pecuniary circumstances of the majority of the sufferers, which we subjoin. Every true American, every honest and right hearted man must desire to see so foul a stain wiped from the escutcheon of his country. The fact that in the money markets of Europe, American credit is lower than that of any other government, ought to stimulate every true born Yankee—every one in whom the *amor patriae* it not extinct, to restore the national character to the same elevated position in which it stood before repudiation became fashionable.

'An impression, we understand, prevails very generally amongst your people, that their creditors in this country, are, in great measure, men of large fortunes, to whom a failure in their securities can occasion but little inconvenience. Even if such were the case, it would, in our view of the matter, furnish no ground for any departure from the ordinary obligations of good faith. In fact, however, though there may be a few amongst us in more affluent circumstances, yet by far the larger portion of us are persons in the middle ranks of life—officers on half-pay,—superannuated clerks, retired tradesmen living on small means,—aged spinsters,—widows and orphans,—many of whom have invested their all in the purchase of your securities,—at high prices, and now depend for their subsistence,—some even for their daily bread, on the good faith of your people.'

Psalm Singing.—Mr. Bryant, the poet, recently visited a Tobacco manufactory in Richmond, where he saw eighty colored men arranging tobacco leaves. He heard 'a murmur of psalmody,' running through the 'sable assembly.' The proprietor informed the poet that he encouraged singing, for the 'boys' worked better. Their tunes are all psalm tunes, and the words are from hymn books; their taste is exclusively for sacred music; they will sing nothing else. Almost all these persons are church members; most of them are of the Baptist persuasion; a few are Methodists.

Good Qualities.—Witherspoon says, 'Men may talk in rapture of youth and beauty, wit and sprightliness, and a hundred other shining qualities; but after seven years union not one of them is compared to good family management, which is seen at every meal, and felt every hour in the husband's purse.'

Eye and Ear Infirmary.—At a special meeting of the board of Managers of the Massachusetts Charitable Eye and Ear Infirmary, in February last, Drs. Edward Reynolds, Robert W. Hooper, and George A. Bethune were appointed Surgeons of the Infirmary for the remainder of the current year, Dr. John Jeffries declining a re-election. Messrs. S. H. Wolcott, Wm. R. Lawrence and J. A. Blanchard, were elected to fill vacancies in the Board of Managers.

The New Orleans Bee says that about one hundred persons will rendezvous at Fort Leavenworth on the first of May for the purpose of emigrating to the Oregon Territory.—*Mer. Jour.*

We learn that Professor Rogers, of Philadelphia, is engaged in a scientific analysis of the phenomena of the earthquake of February 8th, which was felt over a great part of this country, and in the West Indies occasioned an immense loss of lives and property.—*Ibid.*

The Albany Journal says that many Millerites in that city believed the world would come to an end on the 13th inst., and were sadly disappointed when nothing took place but a snow storm.—*Ibid.*

Progress of the Revolution in Hayti.—By the brig Fairfield, Capt. Smith, which arrived in 13 days from Port au Prince, we learn that the main body of the insurgents were at Leogane, 20 miles from the former place, in a strong position, awaiting the result of the expedition which had been sent against Aux Cayes. A few hours before the departure of the Fairfield, news was received at Port au Prince of the surrender of Aux Cayes, after some hard fighting. This completed the triumph of the insurgents throughout the whole southern part of the Island. Having accomplished the object for which it was sent, the expedition was on its return to Leogane. On its arrival there, the insurgent army comprising 15,000 men, would march upon Port au Prince. President Boyer was doing what he could to prepare for their reception, by strengthening the forts about the city, digging trenches, &c. His force, however, was only about 4000 men. Four days prior to the sailing of the Fairfield he issued a proclamation that all females who wished could go on board the shipping, or retire in the country. Previous to that announcement no person could leave the city. The general opinion was, that Boyer had no chance of successful resistance. The mass of the people are against him, and attribute most of the evils which they suffer to the severity of his government.

The revolution had caused a complete stagnation of business; all the stores were closed, no produce coming in, vessels idle, &c. Most of the merchants had embarked their valuables on board the vessels in the harbor, except the English, who have put all their goods under protection of the British flag.

The U. S. brig Bainbridge, Capt. Johnson, was at Port au Prince, and would remain there to protect American interests, until the contest should be decided.

We are indebted to a commercial house for the following extracts of letters from Hayti, brought by the brig Fairfield,—*N. Y. Jour. Com.*

The Latimer Case.—Governor McDowell sent to the House of Delegates yesterday, a communication on this subject, enclosing the reply of Governor Morton, of Massachusetts, to the second demand for the fugitive Latimer. We were not present when the letter of Gov. Morton was read. We learn that he takes the position of non-interference with the decision of his predecessor, Governor Davis, on the subject—regarding the case as settled by him. He expresses a desire to comply with the requisition of the Constitution, and a determination to do nothing that will conflict with that instrument, according to his understanding of it. These matters aside, however, he says that he has from undoubted authority the assurrance that Latimer is beyond his reach, even were he disposed to surrender him.—*Richmond Compiler.*

Slave Trade.—The first attempt, from England, to establish the wicked traffic in Negroes was in the reign of Queen Elizabeth, in the year 1652, when John Hawkins, an adventurer, afterwards Sir John Hawkins, fitted out three ships, and made a voyage to the coast of Guinea for slaves. About the year 1760, a meeting of merchants was held in Belfast in Ireland, to form a company for this traffic, and some progress was made in preliminaries, and certain documents in the case prepared for signature; when one of the number, who had hitherto been a silent spectator of the proceedings, stood up, and in a tone of solemn decision, and with the strongest emphasis, said—'*May the hand that first signs papers for this infernal traffic be blasted by the God of Justice—the God of the black as well as the white man!*' The meeting dispersed without signature, and never assembled again.

American Gold.—The Gold Mines throughout the South are now actively worked, and with considerable success. A new mine has been discovered in Moore county, N. C., in which 300 persons are engaged, raising $30 or $40 per week to each hand. The 'shining dross' is found in lumps just below the surface, and the search for it is very rudely conducted. One lump worth $16 was found. In Stanly county a rock mine is worked by machinery with great profit.

In Georgia and Alabama the business is actively prosecuted. The Fayetteville Observer says:—It is scarcely too much to say, that the entire middle section of North Carolina is one great gold mine. The ore has been discovered in so many places, some at the surface, and some deeper, that we may reasonably conclude that it abounds throughout the whole region which presents the same general features. It is not in every instance however, that the laborer has been rewarded for his time, even where gold has been found. The person who found the largest lump of gold ever discovered, died a bankrupt, and all which have been in the neighborhood of one of the mines, will admit that instances of poverty and dissipation abound there. A few individuals, like the Messrs Hearne, have good sense to profit by the discovery, but the greater majority of gold hunters would be much more profitably and respectably employed in digging their corn and cotton fields, even at present low prices.—*Mail.*

The Earthquake at Guadaloupe.—Capt. Newell, at this port, from St. Pierre, Martinique, states that advices had been received there from Point Petre, Guadaloupe, to the 25th ult. up to which time four thousand five hundred bodies had been dug out of the ruins, and two thousand two hundred of the wounded were in the hospital at Basseterre. Five shocks had been felt since the one which proved so destructive.

Second Earthquake in the West Indies.—A slip from the Charleston Courier, dated March 22, contains the following:

'We learn from Captain Smith, of the schooner Francis Cannaday, arrived this morning, that a second shock of an earthquake was experienced at the north part of Guadaloupe, on the 3d inst. At the time, a captain of a vessel off the north point of the island, stated that it shook his vessel with such severity, that it was with difficulty the crew could keep their feet. A dense cloud of smoke ascended from the vicinity of Basseterre, and serious fears were entained for the safety of that place. It was quite sickly at Point Petre, caused from the offensiveness of the ruins of the town.

The comet recently seen at this place, was seen at St. Thomas on the 2d of the present month; it was so brilliant as to cause considerable alarm to the inhabitants. A shock of an earthquake was also felt at St. Thomas on the 5th inst., about half past nine o'clock at night. No material damage was done.'

Jeremie, March 1, 1843.—The revolution has taken a most favorable turn, and promises complete success. The main body of our army has reached Meragoane. The successive defection of 8 regiments of the line, and the accession of different bodies of *Gard Nationale*, have increased its number 8 or 9000 men.

Here follows an account of an engagement between the Insurgents and Boyer's troops, the result of which is thus stated.

The enemy lost at least 1400 stand of arms, one half of which are in our possession, with all their horses, baggage and musical instruments. We have made upwards of 700 prisoners, and more are daily coming in. The loss together amounts to 50 slain and about 100 wounded, 3-4ths of whom the enemy has supported. Every thing leads us to conclude that this severe lesson will materially contribute to put a stop to the War; for the Government have now acquired the conviction that neither the people nor the army are inclined to support them, and before the expiration of another month, the Government from all appearance will be changed. It is the conviction of all reflecting men.

Port au Prince, March 8, 1843.—We are in daily in expectation of seeing President Boyer displaced; the revolt in Aux Cayes and Jeremie having become general. We must, however, give credit to the insurgents, who have conducted the revolution, thus far, with little or no bloodshed. The Haytiens are determined not to fight, one against the other; and if the change of government be effected as it has been commenced, the Haytien people will be justly advanced in the consideration of the world at large.

The dominant administration of Hayti for twenty years past, has greatly impoverished the resources of the country; and there is no doubt that by energetic measures towards agriculture, prefaced by the disbanding of the army, and proper protection to foreign trade by a salutary revision of the tariff, Hayti, in a brief space of time, would offer a fair field to commerce.

Improvement in Chain-Cable Iron.—The incidents attending the recent disaster of the United States Ship *Saratoga* attest the value of the improvements which have recently been made in the quality of chain-cable iron. The Secretary of the Navy alluded to this subject in his last annual report; but it did not seem to make a suitable impression either on Congress or on the public at large. If the Saratoga had been furnished with the best of such cables as were made only a short time ago she must have gone ashore, and, in that event, *the destruction of the vessel and of all on board would have been inevitable.* As it was she rode out the gale in safety, and with only a trifling injury to her hull. The cables and anchors were made at the Washington navy yard, and they are most creditable to the mechanical skill, as well as to the fidelity, of all concerned in that establishment. They have afforded a striking proof of what American workmen can accomplish with American material. It is understood that the contrivance for applying thermotension to cables is nearly completed; and, when completed, the Washington navy yard may challenge the competition of the world in the article of chain-cables.—*National Intelligencer.*

MARRIAGES.

In this city, on Wednesday evening, 22d inst. by Rev Dr Lowell, Mr. G. Inman Cunningham, to Miss M. B. daughter of Wm P. Winchester, Esq.

In this city, on Thursday evening, by Rev Dr Lowell, Patrick T. Jackson, Jr. to Susan M. Loring, daughter of Charles G. Loring, Esq. of this city.

In Brookline, on Wednesday morning, by Rev Dr Pierce, George Augustus Wood of Philadelphia, merchant, to Miss Susan Sbraphina Wild, daughter of Charles Wild, Esq. M. D. of Brookline.

By Rev Dr Flint, Mr. Benjamin H. Knox, to Miss Sarah L. Wood.

In Danvers, on Sunday evening, by Rev Mr. Bigelow, Mr. John S. Lamon, of Danvers, to Miss Frances S. Arbuckell, of Beverly.

In New Haven, March 20, Rev Edward Strong, Pastor of the Church-street Church, to Margaret S., eldest daughter of Thaddeus Sherman, Esq, all of N. H.

DEATHS.

In South Boston, Mrs Isabella, wife of Mr. John K. Pike, 36.

In Charlestown, March 28th, (drowned) Mr. Samuel Hardy, aged 62.

In Billerica, suddenly, 24th inst, Miss Sarah Tufts, formerly of Medford, 78.

In Littleton, Julia A. Goldsmith, aged 14 years.

Amiable and lovely in life,
Calm and resigned in the hour of death.

In Waterville, Me. suddenly, Mrs Hannah McMillan Chase, wife of Dr Hall Chase, and daughter of Seth Spring, Esq. late of Saco, 54.

In Curacoa, Feb 19th, Mr. Henry Leeds, 42, of the firm of Nesmith, Leeds & Co, New York.

PEARCE & NICHOLS.

THE subscribers have formed a Copartnership under the firm of PEARCE & NICHOLS, and will continue the Tailoring Business, at the Store formerly occupied by Elias Skinner, Jr., No. 96 Washington street, up stairs, where they hope, by strict attention to business, to secure your patronage.

Their work will be done by the best mechanics and their prices as low, for the same quality and workmanship, as at any other establishment in the city. GEORGE S. PEARCE,
April 1. 3m GEORGE N. NICHOLS.

SCHOOL IN PLYMOUTH.

THE subscriber proposes to open a School for girls in Plymouth about the first of May ensuing. All the branches which constitute a thorough English and Classical education will be taught, and every effort made to secure the improvement of pupils.

Mr E. would like to have 5 or 6 young ladies in his family as boarders. Terms, including board and tuition, $2,00 per annum. Instruction will be given on the Piano Forte by a competent teacher, and vocal music will be taught in School.

Persons desiring further information may address the subscriber in Boston, directing to the care of G. W. & C. R. Bond.

It is desirable that timely application be made.
HENRY F. EDES.
Boston, April 1, 1843. 4t

A BOOK FOR EVERY AMERICAN—Pictorial History of the United States, from the discovery of America by the Northmen to the present time, by John Frost, Professor of Belles Lettres in the High School of Philadelphia—embellished by upwards of three hundred original cuts, designed by Croome expressly for this work, now in progress of publication, and to be completed in twenty monthly numbers, at the unparralleled low price of twenty five cents—the whole forming four octavo volumes.

Persons at a distance desirous of obtaining the work direct from the publishers will please remit five dollars, free of expense of postage (Postmaster's franks can be obtained for remittances by periodicals) and the whole work will be sent. Clubs by a remittance of ten dollars will receive three copies; by a remittance of fifteen five copies. Postage of each number under a hundred miles, four and a half cents; upwards of an hundred miles, seven and a half cents. SAXTON, PEIRCE & CO,
a1 Publisher's Agents for N. E.

THE MONTHLY Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett.

Contents of the Number for April.

The rise of a Christian Hierarchy.
Psalm cxxx x; The Deaf and Dumb Boy.
English Sermons on Dr Channing's Death.
Death and Immortality; The Promised Rest, a Sermon by Rev. Andrew Bigelow.
Flint's Collection of Hymns; Notice of Rev. William G. Swett.
Notices of Books, Intelligence, &c. WILLIAM CROSBY & CO, 118 Washington st. a1

SABBATH SCHOOL DEPOSITORY—The subscribers are now adding to their usual extensive collection of Sunday School Books, all those issued since the last 'Anniversary Week,' that are suited to the purpose. Making this a chief branch of their business, they are enabled to furnish as large a variety and upon as good terms as can be found in the city.

All the Manuals and Text Books in use furnished by the dozen or single copy.

A Singing Book for Sunday Schools in Press.

Lists of the new publications will be given soon.
a1 WM. CROSBY & CO, 118 Washington st.

STEPHENS YUCATAN—This day received, and for sale at TICKNOR'S, corner of Washington and School sts., Incidents of Travel in Yucatan, by John L. Stephens, author of Incidents of Travel in Egypt, Arabia Petrea and the Holy Land; Incidents of Travel in Central America, &c. illustrated by 120 engravings, in 2vols, 8vo. a1

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Goodidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

JOHN S. BODEN,

SAIL MAKER,

Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice.
feb 18

REMOVAL.

BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite School st., Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

PHILLIPS'S MINERALOGY—W. D. TICKNOR has in Press a new and enlarged edition of this valuable Work, re-printing from the 4th edition as improved by Robert Allen. The American edition is edited by Francis Alger, Member of the American Academy, of the Boston Natural History Society, etc., and will be particularly acceptable on account of the description it contains of many minerals of our country, not mentioned in the original work, as well as of such foreign minerals as are of recent discovery. m25

FRENCH STATIONARY, just received per Moselle, from Havre, consisting of Letter, Billet and Mignonnette Pareer; Plain, Stamped and Gilt Envelopes, for Cards and Letters; Transparent and Fancy Waiers.

Also, Tooth-brushes and Silk purses. For sale at SIMPKINS'S Book and Stationary Rooms 21 Tremont Row. march 25.

PORTSMOUTH SUNDAY SCHOOL HYMN BOOK; compiled by Rev. A. P. Peabody.

First Book for Sunday Schools. By Rev. A. P. Peabody. For sale by the dozen or single copy by WM. CROSBY & CO.
118 Washington st. march 25

DR. CHANNING'S WORKS—New volume. This day published, a new volume (the sixth) of the works of the late W. E. Channing, D. D. Bound to match the previous volumes. Subscribers can be supplied at CROSBY'S, where also may be had a new edition of the entire works in 6 vols, 12mo—for sale at 118 Washington st. m18

SEARS' NEW MONTHLY FAMILY MAGAZINE—The cheapest and best periodical published in the United States—Contents of the March Number—Social Memories of Great Men, No. 3; Bacon; Maxims; Ancient Churches of England, No. 2; Stepney's Church; Almanac; the winter sleep of Animals; Dogs; Character of modern knowledge, with hints for its improvements; the Astronomical Clock; Irrigation of the East—Reflections on public diversions; the Sun; Natural History; Black Cap Titmouse; Lime in Agriculture, the Atmosphere; Animal Motion; Deaths Conquest; the Alhambra; Comicalities of Nature; the Country; A day at a Hat Factory; Memory; Horticulture; Chronology of Invention.

Address the Publishers, post paid, SAXTON, PEIRCE & CO, 133 Washington st. m18

FRESH SUPPLY of D'Aubigne's History of the Great Reformation of the 16th century—ninth edition.

Received and for sale at TICKNOR'S, corner of Washington and School sts. m18

LAWRENCE ON RUPTURES, from the fifth London edition, revised and considerably enlarged. Part 2 Encyclopædia of Geography, by Hugh Murray, F. R. S. E.—price 25 cents.

Published and for sale at TICKNOR'S, corner of Washington and School streets. m18

BIBLE IN SPAIN—Cheap Edition; Downing's Cottage Residences, or a series of designs for Rural Cottages and Cottage Villas, and their Gardens and Grounds—also, the cheap edition of D'Aubigne's History of the Reformation, with notes, 3 vol, for $1,00, at WILDER & CO, 67 Washington st. f25

MR. GREENWOOD'S SERMONS of Consolation, Minister of King's Chapel—just published and for sale by W. CROSBY & CO, 118 Washington st. j21

THE MONTHLY MISCELLANY of Religion and Letters, for March—edited by Rev. Ezra S. Gannett—Contents:

The Supernatural Element in the Bible.
Fragments—the Town and the Country.
The Sinfulness of Sin—a Sermon, by Rev. D. Damon.
Female Education—Sonnet.
English Sermons, on Dr. Channing's Death—An English Tribute to the Memory of Channing; Notices of Books; Intelligence, &c.

This day published by WM. CROSBY & CO, 118 Washington st. m4

GREAT REVOLUTION IN PUBLISHING. The cheapest editions ever issued of the choicest works in every branch of literature. The subscribers are daily receiving editions of the most popular works, by the best authors, at prices suited to the times. The following, among others, are now ready:

Bulwer's new novel, The Last of the Barons, at 25 cents; do works complete, at 25 cents per vol.—The Neighbors, by Mary Howitt, 18 3-4 cts. Life and Exploits of the Duke of Wellington, 25 cts.—Lights and Shadows of Factory Life in N. England, 12 cts. Rosina Meadows, the Village Maid, 12 cts. Bianca Capello, by Lady Bulwer; Martin Chuzzlewit, by Dickens; Alison's History of Europe, per No, 25 cts; Brande's Encyclopædia, 25 cts—D'Aubigne's History of the Reformation. For sale by W. CROSBY, 118 Washington st. f25

NEW ENGLANDER—Of this able quarterly the Boston Atlas says,—'judging from the first number it promises to be a periodical of solid merit. Supplying as it does an evident void in N. England that has long needed filling, it can hardly fail of success. In politics it is sound and just, without possessing any party bias. The best article in the number is an able and masterly review of the Rhode Island question. We hardly wish we could transfer the whole to our columns.'

Subscriptions and orders solicited by the publishers, 67 Washington st. WILDER & CO. m4

NO. 5 ALISON'S HISTORY, with a supply of all the previous Nos. may be had at TICKNOR'S. march 11

HINTS ON MODERN Evangelism, and on the elements of a church's prosperity—a discourse delivered in the Charles street Baptist Church, by Daniel Sharp. This day published by TICKNOR corner of Washington and School sts. f11

FOR 50 CENTS.—The Old Curiosity Shop, by Boz, illustrated—complete for fifty cents.

Received and for sale at TICKNOR'S, corner of Washington and School streets. feb 11

CHEAP AND VALUABLE BOOKS, suitable for transmission by mail. SAXTON, PEIRCE & CO, Booksellers and Periodical Dealers, No 133 Washington street, Boston, have on hand, and are receiving as soon as published, all the popular and standard periodicals, cheap issues of valuable works, and Books which they will furnish by the single copy, year, or otherwise, at the regular subscription prices, and discount when large amounts are taken at one time—for 5 dollars worth, 10 per cent discount, 10 dollars worth, 20 per cent; 20 dollars worth, 25 per cent. A few of the most important are enumerated below. Any work published in the country furnished as above.

Alison's History of Europe—to be completed in 16 semi-monthly Nos., at 25 cents each—five Nos. now ready.

Brande's Encyclopedia of Science, Literature and Art—to be completed in 12 semi-monthly Nos. at 25 cents each—four Nos. now ready.

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The Bible in Spain, by George Borrow—price 50 cents. f25

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.
f25 3m ABEL SPAULDING.

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RURAL AND DOMESTIC Life in Germany, by Wm. Howitt, with characteristic sketches of its cities and scenery, collected in a general tour, and during a residence in the country in 1840, '41 and '42.

This day received and for sale by Wm. D. TICKNOR, corner of Washington and School streets. march 7

DR. SHARP'S Thanksgiving-day Sermon—The Wisdom and Goodness of God in our calamities—a discourse delivered Nov. 24, 1842—just published and for sale at TICKNOR'S, corner of Washington and School sts. n4

NEW BOOKS—D'Aubigne's History of the Reformation, 3 vols, price $1,00. The Neighbors, best edition, and Masterman Ready, part 3—for sale at SIMPKINS'S, 21 Tremont Row. f25

CHEAPEST WORK ever published is D'Aubigne's History of the Reformation, 9th edition, 3 vols, 12mo, well printed and bound, for $1 only.—The price of the London edition is $12—for sale by W. CROSBY & CO, 118 Washington st. m11

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DEVOTIONS OF the Deaf and Dumb—Or a Paraphrase on the Lord's Prayer, with an Introduction on the Nature of Prayer, written and printed by some of the older pupils in the West of England Institution for the Deaf and Dumb—reprinted from the last London edition.

'Illustrations, new, simple, and sometimes affectingly beautiful, abound in these pages.'—Monthly Miscellany.

Published by W. CROSBY & CO, 118 Washington st. m11

MOTHERWELL'S POEMS.—Poems, chiefly Lyrical, by William Motherwell.

Published and for sale at TICKNOR'S, corner of Washington and School streets. march 7

WESTMINSTER AND EDINBURGH REVIEWS—Alison's History of Europe, No 5; D'Aubigne's History of the Reformation, in one vol. price $1,00; Ure's Dictionary of Arts and Sciences, complete in 2 vol, 1340 pages; the American Family Magazine; History of Missionary Enterprises in the South Sea Islands, complete in 2 vols, 525 pages, price 37 1-2 each; Christian Examiner and Christian Review, for subscribers, and for sale low at WILDER & CO, 67 and 71 Washington st. m11

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W. CROSBY & CO., 118 Washington st. feb 11

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AN ELEMENTARY Treatise on the Structure and Operations of the National and State Governments of the United States—designed for the use of Schools, and for general readers, by Charles Mason, A. M., Councillor at Law. For sale at SIMPKINS'S, 21 Tremont Row. f18

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Messrs. W. & W. Getchell, Waterville.
feb 11

SMITH'S MORAL SENTIMENTS—The Theory of Moral Sentiments, or an essay towards an analysis of the principles by which men naturally judge concerning the conduct and character, first of their neighbors and afterwards of themselves, to which is added a dissertation on the origin of languages, by Adam Smith, L. L. D.—1vol, 8vo.

Received and for sale by WM. CROSBY & CO, at the Periodical Depot, 118 Washington st. f18

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. S. POCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for many years, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of Dr. S., is admirably adapted to such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it brings at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard like stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and ESPECIAL attention will be given to filling teeth with the purest gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other filling 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from

POETRY.

For the Register and Observer.

STANZAS.

Oh! what a longing doth the name of Spring
Wake in my spirit; and sweet visions rise
Of oak-crowned hills, and vales whose waters sing
Their joyous music to the glowing skies!

And thoughts of solemn woods where I have strayed
When the declining sun left shadows deep
Upon the brown cool earth, and soft winds played
Among the leaves, their hoarded sweets to reap!

And sunset hours upon a lonely rock,
On whose bleak sides the scarlet tassel grew,
Secure from ruthless hand or tempest's shock,
And nightly watered by the crystal dew.

From this high watch-tower have I marked the sun,
Behind the sloping hills go slowly down,
And ere its task of love and light was done
Have seen it decked in its most gorgeous crown.

And where the hills were parted, once there came
Such a rich stream of brown and amber light,
As if the mist were struggling with the flame,
That they who saw will ne'er forget the sight!

And on a grassy bank, where, at my feet
A placid lake unruffled by a breath;
Around whose margin trees and waters meet
In soft embrace,—parted alone by death.

There too, through twilight hours with thoughts too sweet
For many words, I've watched the colors fade
Till the meek stars their sister stars to greet
Looked to the lake's still breast where they were laid.

Such thoughts as these are blended, gentle Spring,
With thy dear name! Thou dost prepare the way
For queenly Summer, and thy zephyrs bring
Persuasive heralds of her genial sway!

Why wilt thou linger in thy southern bower
When we so long to give thee welcome here?
Come with thy magic and prevailing power
And bid the grass and flowery train appear!

But unto many eyes thou can'st not bring
Light, life or beauty! Wilt thou on their bed
A robe of freshness and of fragrance fling?
How should we bless could'st thou restore our dead!

Boston, Mass. IONE.

MISCELLANEOUS.

For the Register and Observer.

SUNDAY SCHOOL AT EAST NEEDHAM.

The inhabitants of this parish were favored, a few Sabbath's since, with a visit from Mr. R. W. Bailey and Mr. Isaiah Bangs of your city, who visited us for the purpose of addressing the teachers and scholars of our Sunday School. The afternoon was appropriated for their use, and an address to Parents and Teachers, by Mr. Bailey, took the place of the Sermon.

Mr. Bailey stated that he appeared before us as an Agent of the Boston Sunday School Society; but as other agents had already visited our town, he should not go into the general objects of that Society, but should rather confine himself to what has passed under his own observation in Sabbath Schools since he had been connected with them. He spoke of two boys, whose parents were poor, who a few years ago were persuaded to join a Sunday School, and who by their exemplary conduct had so won the esteem of their teachers that an effort was made to give them the advantages of an education; and one of them was now a preacher of God's word, and the other was preparing for the same sacred office. After offering some further very interesting statements respecting the gems to be found in many families, which, on account of their obscurity the world was apt to forget, he made some suggestions on the discouragements which sometimes fell to the lot of teachers, and furnished an example illustrating this view of the subject, which, in consequence of a recent painful occurrence was of startling interest. A boy came into his class and at the solictation of his mother a deep interest was excited in his behalf. He was but thirteen years of age and had already acquired a love for *strong drink*. He was persuaded to come into the school, became interested and became an altered and an exceedingly correct youth. He finally went to sea, and his behavior was such that in the course of time great confidence was reposed in him and on a voyage to the coast of Africa, he acted as supercargo and had a large amount of property entrusted to his charge. When but nineteen years of age, his father, who had just been released from the State Prison, took possession of his wages, which he had left for the benefit of his mother; and on his return home, after hearing of this fact, he was so grieved that he resorted again to the intoxicating cup and gradually became confirmed in habits of dissipation. He at last shipped on board the United States brig of war Somers, and was one of the three native born Americans who were lately implicated in a mutiny and finally executed at the yard arm of the brig! Mr. Bailey furnished many other highly interesting statements and illustrations. He also spoke of the great satisfaction which every teacher would derive if he could realize but one single instance of success. And, as in the case of the unfortunate person who fell away and finally met with a disgraceful death; if such should prove to be the result of their labors, they would have the satisfaction of reflecting that they had done what they could to save a fellow being from sin and degradation, and the consciousness of having done their duty, in such cases, would prove a source of the highest happiness. Mr. Bailey closed his address with a forcible appeal to the audience, urging them to put forth their most devoted efforts to sustain their own Sunday School.

The usual services of the Church having been closed, the scholars of the Sunday School were then assembled together under the charge of their teachers, while the audience remained (none having retired) to hear the addresses to the children.

Mr. Bangs said he did not come as his brother did, clothed with authority from the Sunday School Society—he came from his love for Sunday Schools—from his love for the cause. He wanted to tell the children that *they* had an interest in the school—that they had a great deal to do as well as their parents. That each little child was a missionary and had a part to perform in this great work, that the youngest among them was not too young to do something for the cause. He said that *his* interest in Sunday Schools was all owing to a little girl, only eight years old, his own daughter, who urged and entreated him to go with her to the Sunday School. He was at last induced to listen to her and ventured to visit her school. When he entered the Superintendant invited him to take a class, but he refused at once—he felt unwilling to comply with the request—he finally consented however—became very much interested, and from that day to the present he had been warmly interested. It was now twenty years since he had been engaged as a Teacher in Sunday Schools. He never travelled on the Sabbath. When travelling at a distance from home he always tarried over the Sabbath, and wherever he might be, his first desire and uniform practice was to inquire after and to be conducted to the Sunday School. He wished the children present to recollect if they had not some brother or sister or every day school-mate who might be persuaded to join the Sunday School. If they had not, they could find some for whom they could do a kind act, and in this way they might become missionaries. Mr. Bangs addressed a few words to the Teachers. He said they must not look for a reward for their labors from the world, nor from those who were immediately benefited by their exertions—although the gratitude of many a heart would oftentimes speak out in words of love and affection not to be misunderstood, yet they must have a nobler object in view than the approbation of others. The approval of conscience was our highest reward, and if our own hearts beat high for God's kingdom, we should secure that reward.

Mr. Bangs gave a very interesting account of the origin of the social religious meetings which were held every Saturday evening by the members of the religious Society of which he is a member. To these meetings he attributes much of the interest which the young men and the young ladies of the Society exhibited in the Sunday School and in becoming members of the Church. If teachers were not as much interested as the scholars were, they could do them no good—their bodies were present only in the work and not their souls! He once visited a Sabbath School and urged upon both teachers and scholars the importance of their exerting themselves in the school with all their might. He made use of all the words of argument and persuasion at his command to induce them to give their whole hearts to the cause. On leaving the Church a teacher who was present remarked to him that after what he had said, that she felt that she ought to give up her class, as she could not interest her scholars. He advised her to persevere, to try again. If she would become thoroughly interested *herself* in her class, have her whole heart in the work, she might depend upon it she would succeed. His parting advice was to urge her not to give up her class, but for *her own benefit* to try and get interested in it. A year afterwards he again visited that town and one of the first persons he met on entering the Church was the lady just referred to. She informed him that she had not forgotten what he had said to her on his first visit. He asked her if she had given up her class? 'oh, no!' she exclaimed; formerly it was a tedious tiresome hour, the hour she spent in the school, but now the time was not half long enough. The words of advice he had given her had not been forgotten and he hoped the same words might not be thought unworthy of remembrance by the teachers who were then listening to him.

Mr. Bangs said that some of the clergy were disposed to doubt the expediency of these social religious meetings as first started by laymen; but it was not so with the clergyman of the society of which he was a member. The gentleman he referred to had not only given to these meetings his hearty approval, his presence and his prayers, but he had also often declared that it was by such efforts of his parishoners as these that kept his own energies constantly active, and that he found he had quite enough to do to keep up with his people. He then spoke of the highly prosperous condition of the society and the church, owing to these united efforts of pastor and people. He wished every person present, children or adults, teachers or parents—all, all to remember that if they were not teachers of good they were teachers of evil, they were all missionaries to their race and could do each other either much good or much harm. He closed his truly eloquent address by some remarks on the domestic missionary efforts of the day, and we regret that it is out of our power to furnish these remarks in detail, or even an outline of them.

Mr. Bailey said that he could not leave without following the remarks of his brother on the missionary cause as it related to children. He said the influence of a good child was like the perfume of the flowering forest tree, which could be experienced far and wide. He related a touching incident which came to his knowledge while visiting a primary school. Three children, members of the same family, had died at the same time, and the little seats which they had occupied in the school were tied with crape. Mr. Bailey stated that he had never witnessed on any occasion of bereavement, greater affliction than was exhibited by the scholars of that school when he alluded to the death of their little school-mates. Children, he said, were deeply impressed by such occurrences, and it was at this early period of life that good and permanent impressions should be engraven on their memories.

We feel assured that the remarks of Mr. Bailey, as well as those of the friend who accompanied him, were 'fitly spoken,' and will be long remembered by those for whose benefit they were intended. They were listened to with the deepest interest by the old and young. No one seemed impatient, nor anxious to be gone, although the time of the afternoon services was extended an hour and a half beyond the usual time. We might add some words of personal gratification, but we forbear. To some this visit of our friends was an occasion of peculiar interest; to all, we trust it will prove 'profitable unto good works.'

W.

East Needham, March 14, 1843.

AWFUL CALCULATION.

An ingenious, authentic, and valuable statistical work published a few years since, says that the number of inhabitants who have lived on the earth amount to about 26,620,813,285,075,840. This sum the writer says, when divided by 3,096,000, the number of square leagues of land on the surface of the globe, leaves 11,820,598,732 persons to a square mile. Let the miles be reduced to square rods, and the number he says, will be 1,853,173,600, which being divided as above, gives 1283 inhabitants to each square rod, which rod being reduced to feet and divided as above, it will give five persons to every foot of terra firma on the globe.

Let the earth be supposed to be one vast burying ground, and according to the above statement, there will be 1283 persons to be buried in each square rod: supposing it capable of being divided into twelve graves, it appears that each grave contains 100 persons, and that the whole earth has been one hundred times dug over to bury its inhabitants! supposing they had been equally distributed.

What an awful overwhelming thought! —What a lesson to human pride! to human pride! to human vanity! to ambition! what a lesson to the infatuated being who has entered his hopes and affections upon the evanescent pleasures of this truly transitory life.—*Baltimore Visiter.*

[From the United States Gazette.]

SPIRIT OF THE AGE.

If I possessed the power, I would not chide to destroy any new offspring of genius, but would arrest the tendency to accept every *new* theory, because it may have learned and eloquent advocates. Let us endeavor, then, to discriminate what is merely bold and beautiful, because it makes its appearance in gorgeous apparel; from the true and *useful* such as are presented in the more homely garb of every day duties.

This 'spirit of the age' is but a humbug in many of its movements—let us but glance at some of its prominent manifestations, and first, its operation on the social system; we see its marvellous tendencies in forming new communities, as wild and visionary and no less irrational than any of ancient Hethenism. Witness the new lights called Shakers—the exclusive 'Christians'—the deluded followers of the most unworthy Matthias—the Mormonites of the West, and the Millerites of the East—and as if to shame all others by open and avowed infamy, the impious Battle axe Society lately arrested at West Chester, an excresence, it would seem of the Owenites, all claiming to possess the *true* religious spirit of the age—not to mention the old leaven of discord occasionally manifesting itself among all the older sects with a bitterness of intolerance scarcely surpassed in the darker ages, were it not more under the subjection of legal restraints than formerly.

Then we have a political 'spirit of the age,' as demonstrated in the all-absorbing *spirit of party*, where every thing destructive of principle or patriotism is rocklessly pursued, to the acknowledged debasement of itself by its own inherent depravity and desolating corruption.

There is also a new *spirit* at work among the mechanical operatives and the tillers of the soil, which says, their neighbor shall not work but under a combination, subversive of all law and order; while many are *more* boldly setting out to obtain exemption from toil, and endeavouring to secure the results of labour, without its personal operations of practical industry and temporary self-denial, while others look for all the blessings of nature's luxuriant soil, without any conformity to the unbending laws of nature, namely: good culture. In the professional employments of life, too, there is also a new born 'spirit of the age.' Witness the increased uncertainty of the law—its reckless violations and the frequent release of its boldest violators, from its mildest punishment.

The bold position of Quackery in the medical department, is no less a movement of this ambiguous *spirit*, where poisonous drugs may be applied as sovereign remedies for all diseases that flesh is heir to, by one, too ignorant to comprehend the property of one article with which he practices daily.

The 'spirit of the age' is also manifested in Mercantile communities, where most men are striving to get rich, without the ordinary means or common process of industry and economy—hence we hear of so much fraud and so many *failures*—the ancient rules of arithmetical calculation, of cause and effect are discarded as belonging to the old dull beaten track of slow and cautious calculators, such only as exercise the stale, unmanly virtue of *prudence*, stopping short of that new road, by bold speculation, which is so inspiring and stimulating on the cast of the dice. Such is the Jehu-spirit of the gambling adventurer.

Thus we might proceed to portray 'the spirit of the age' in every active sphere of life. Should we not, then, examine its movements cautiously and calmly? for we are warned to 'quench not the spirit,' at the same time we are admonished to try the different spirits, that we may find whether they be of God or Man, and conscientiously to obey the first. May the true light (which long since appeared in the world) enlighten every one who *seeks*, or wishes for the truth, and come, it will, to such, or we have heard in vain.

Again we hear one ask, what is this 'spirit of the age?' To the majority of mankind so incomprehensible, as well as in its common action and import so ambiguous? We were informed by one deeply learned in such mysteries that it is comprised in one word—Transcendentalism—which means something going beyond the sense, transcending them in feeling and effect upon the mind of man—it is a new aspiration creative of a new aliment for the mind by an internal excitement, destined to produce more intense and extended action, by analogy, a something mental, comporting with, but far transcending the energetic action of steam propelling power. The old dull round of thought and reason, or regular induction must yield to the more quickening instinctive impulses of the soul—such as come to us in the regenerative powers of genius—that soars away beyond the visible and tangible, to take a peep into eternity! hence I fear (in a lower sphere of ideality) we may look for all the late vageries enacted under the various combinations to form new social arrangements, and the desire to remodel everything upon the extended Humanitarian plan, based upon the assumption of ultimate human perfectibility on earth, which I cannot look upon but as a most transendant speculation!

[From the New York Evangelist.]

PATIENCE IN THE PULPIT.

1. Be patient toward *those loiterers and lingerers who come late to public worship.* They are a trial; for some of them live quite near the sanctuary, and it would cost but a slight exertion to be prompt to the time. Bear with them. They will all get in by and by, and then, besides the comfort of having men patient, you can enjoy the pleasure of thankfulness that they are in at last.

2. Bear too with that *noisy* worshiper. The church-door rings when he shuts it—he marches to his pew with the tread of a heavy dragoon. A crash announces his pew-door is closed. He has a cough that terrifies the nervous, and a sneeze that annoys many a church-slumberer. He snores too, to the manifest discomfort of the drowsy about him. It is a pity there were not such modifications of all these matters, as that you might have a sacred stillness in the place of prayer. But you must bear with him. He gives you a capital opportunity of improving by exercise in the virtue now recommended.

3. Be patient with the *sleepers.* Perhaps they have never yet awoke to the fact, that the house of God is not the most proper place to enjoy a nap. Perhaps they will awake soon enough to hear the conclusion of your discourse, and to hear the better, for their refreshing slumber. It is a moving thought certainly, that you can look them up during the week, and taking your sermon in your pocket, you can inquire if they would not like to hear what they so unfortunately lost!

4. The *noisy boys in the gallery and elsewhere*, will try your patience. But you will add to your stock of knowledge by learning how poorly they are trained and disciplined at home; and how lovely an affair it is for parents to suffer their children to be beyond their sight and influence in the sanctuary.

5. Show sweet patience also towards that man yonder, who *demonstrates his interest in the close of worship, by various timely preparations.* Incipient steps are taken during the last singing. He buttons his coat; puts on his gloves; disposes of his spectacles; looks after his hat; grasps his whip or his cane, &c., all this before the benediction. During that he gets the door of the pew ajar, ready for a leap into the aisle, and the benediction sounds are scarcely uttered, often not quite uttered, ere he begins his flight towards home. One would think from his haste, that his precious life depended on the despatch with which he could leave the sanctuary behind him. Bear with him. It is indeed a pity he shoots out of the house of prayer with such unbecoming haste; but be comforted, Time cures many evils. He will not be able to flee the temple of the Lord in such swiftness, when increasing years have laid their burdens upon him. Think of that.

6. If yours is a country congregation, be patient to such parishioners as feel it indispensible to *bring their dogs with them to meeting.* It shows kindness; for how lonely the poor fellows would be at home! Besides, a goodly group of dogs patrolling the porch—whining after their masters—chasing one another up and down the aisles, and anon up the pulpit stairs, making all the children giggle, and starting church-officers and others in pursuit—all this will help keep people awake, will show the sanctuary is a place not altogether destitute of excitement, and will give an excellent opportunity for PATIENCE IN THE PULPIT. PASCHAL.

BOSTON ORTHOPEDIC INFIRMARY.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, MD, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

MRS. SIGOURNEY'S NEW BOOK—Pleasant Memories of Pleasant Lands, 1vol, 16mo, plates. j28

DR. M. R. FLETCHER'S PATENT TRUSS.—This Truss is confidently recommended to the public as the best in use. As such it is recommended in unqualified terms by all the first surgeons in New England. Though of comparatively recent invention, it is fast superceding all others. Simple, adapted to every form of the complaint and exceedingly cheap, it offers in many cases the cure and in all cases perfect relief of that dangerous and troublesome disease HERNIA or RUPTURE. Numerous testimonials from Surgeons and Patients may be seen on application to the subscriber.

The subscriber has fitted up a retired and convenient room with every accommodation, for consultation with patients and application of this instrument to any form or stage of the complaint.

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From Geo. Hayward, M. D., M. M. S. S. One of the Surgeons to the Mass. General Hopital.

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It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.

GEO. HAYWARD.

Boston, January 7th, 1841. 3m september 10

INSTITUTE LECTURES—This day published at TICKNOR'S, corner of Washington and School streets, a Lecture on Moral Education, by George B. Emerson; on Universal Language, by Dr. S. G. Howe; on the Girard College, by E. C. Himes; on the School-room, by A. B. Muzzey; on the Moral Responsibility of Teachers, by Wm. H. Wood, 1 vol. 12mo. j21

OFFICE OF THE SELECT Library of Religious Literature—D'Aubigne's History of the Reformation, January, 1843, monthly, at $1 80 per annum, in advance. Persons remitting current money for five copies, will be entitled to the sixth gratuitously. SAXTON, PEIRCE & CO, Agents, 133 Washington st. f4

BENJAMIN'S NEW WORK on Architecture. Elements of Architecture, containing the Tuscan, Doric, Ionic and Corinthian orders, with all their details and embellishments. Also, the Theory and Practice of Carpentery, exhibiting thirty six experiments made in various ways on European timber by European Artists, and on the strength of Iron, Steel, copper, etc. containing 28 plates, by A. Benjamin, Architect. Just published and for sale by W. CROSBY & CO, 118 Washington st. j21

CONFESSIONS OF ST. AUGUSTINE—For saleat SIMPKINS'S, 21 Tremont Row. f4

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The Mechanical Principles of Engineering and Architecture, by Henry Moseley, M. A., F. R. S., with illustrations.

The Life and letters of Cicero; the life by Dr. Middleton; Cicero's Letters to several of his friends, translated by Wm. Melmoth; Cicero's Letters to Atticus.

A Systematic Arrangement and Description of the Plants of North America, by Frederick Pursh, 2v—24 engravings.

Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. j21

SEARS' FAMILY MAGAZINE is a new Monthly of 48 pages, whose object the Publisher says, 'is to collect, condense and systemize the great mass of standard general knowledge, contained in works so numerous and voluminous, as to be altogether beyond the reach of mankind in general; and thus collected and prepared, to place it by its cheapness and comprehensiveness, within the acquisition of all. It will be embellished by several hundred engravings, illustrative of many of the most prominent events of biblical and religious history, and be entirely free from sectarianism.' Says a New York paper, 'we hope that every Christian parent and teacher will subscribe to Sears' New Monthly Family Magazine.' Price $2 a year, or 18 3-4 cts. single No. Subscriptions and orders solicited, at WILDER & CO, General Periodical Office, 67 and 71 Washington st., opposite the Post Office.

This work will be furnished with any of the $3 Magazines for $4,50. With any two for $6,50, and other works in the same proportion of discount. f4

ENGLISH BOOKS—The Poems of Geoffrey Chaucer, modernized; Wood's Views in London, Westminster and their vicinities, engraved from original drawings; Warton's History of English Poetry, from the close of the 11th century to the commencement of the 18th century. The Sentiment of Flowers, or language of Flora, by Robert Tyas, 9th ed., beautiful col'd plates; Landscape illustrations of the Bible, consisting of views of the most remarkable places mentioned in the Old and New Testament, from original sketches taken on the spot; Companion in the closet, or a complete manual of private devotion, 15th ed—for sale at TICKNOR'S, corner of Washington and School st. j14

BOOTS AND SHOES.

THEO. H. BELL, 155 Washington street, opposite the old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco and lace from		$1,25 to	1,50
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do Water proof,	do	3,25 to	5,50
do Cork sole,	do	6,50 to	7,00
do Calf peg'd, sewed, high cut shoes,		1,50 to	2,00
do Gaiter and kid dancing pumps,		1,00 to	1,75

Also, Boys, Misses and Children's Boots and Shoes, of every style and quality; al o, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. o22

THE BIBLE IN SPAIN, or the journeys, adventures and imprisonments of an Englishman, in an attempt to circulate the Scriptures in the Peninsula, by George Borrow. The above is printed in four extra Nos. of the New World, on new and large type, at the low price of 25 cents. It may be sent at only newspaper postage to any part of the country. W. CROSBY & CO, 118 Washington street. f25

CHEAP EDITIONS—The Pickwick Papers, complete for 50 cents—Nicholas Nickleby, complete for 50 cents—History of Tom Jones, 50 cents; Handy Andy, 50 cts—Jack Hinton, the Guardsman, 50 cts—The Expedition of Humphrey Clinker, 25 cents—Ernest Maltravers, 25 cents—Alice, or the Mysteries, 25 cents.

This day received and for sale by WILLIAM D. TICKNOR, corner of Washington and School sts. j21

72—HANOVER STREET—72

MADISON BEAL informs his friends and the public that he has on hand a large assortment of Boots, Shoes and Rubbers, and in consequence of a change in business the entire stock will be closed by the first of March, at wholesale and retail. People will do well to call before purchasing elsewhere—also, on hand 10,000 pairs of Gentlemens', Ladies', Misses' and Childrens' Rubbers, plain and figured—2000 do Ladies' Fur Lined Rubbers—1000 do do Galloon bound do. Country people will do well to favor him with a call at his old stand, No 72, formerly 54. d18

NO. 9 BRITISH and Foreign Medical Review, or Quarterly Journal of Practical Medicine and Surgery, edited by John Forbes, M. D.—Jan. No. Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. feb 11

ALISON'S HISTORY OF EUROPE, No 4 this day published. Price, 25 cents.

No 1 Sears' New Monthly Family Magazine—price 18 3-4 cents—$2,00 per annum. For sale wholesale and retail, by SAXTON, PEIRCE & CO, 133 Washington st. j28

BOOKS PUBLISHED and offered to the trade by SAXTON, PEIRCE & CO, 133 1-2 Washington street, Boston. January, 1843.

Musical Education Society's Collection of Church Music, 4th edition; Paul Percival, a Sea Story for the Young, sixth London edition. Just published.

Discontented Robins, by Miss Fox, new edition; Vestry Singing Book; Western Juvenile Harp; Lectures to Ladies; A Practical System of Book Keeping, by B. Wood Foster. In press.

Gerrish on the Prevention and Cure of disease; Bank of Faith; Plane Geometry; A Treatise of Consumption; In press. Cobbett's American Gardener; Mrs Opie's Works; Miss Mitford's Works; Scott's Poetical Works—Burns' Works—Moore's Works—Goldsmiths Works—Canning's Speeches; Ramble's Book Fishes—do Roman Stories—do Visit Grand Menagerie—do Raree Show—do Birds of Air—Berquin's Study of Nature—Diamond's Study of Nature—Village Stories—Children's Fire Side Book. j7

VALUABLE WORK—For sale at TICKNOR'S, corner of Washington and School streets, Transactions of the Institution of Civil Engineers, in 2 vols 4to, with fine plates, portraits, autographs, etc. f4

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty fifth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Francis T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, N. Y.—Providence, Newport, R I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) n12

NORTHFIELD ACADEMY.—The subscriber a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

Northfield is beautifully situated in the valley of the Connecticut, 14 miles from Brattleboro', and about 80 from Boston, between which places a stage passes daily. T. PRENTISS ALLEN.

Northfield, Aug. 13, 1842.

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Practical Instruction in Animal Magnetism, by J. P. F. Deluse, translated by T. C. Hartshorn.

Report of Dr Franklin and other Commissioners, with an historical outline of the 'Science,' an abstract of the Report on Magnetic Experiments made by a Committee of the Royal Academy of Medicine; Price, 25 cents—for sale at TICKNOR'S, No 135 Washington st. m4

PERIODICALS FOR MARCH—Graham's Lady's Book; Lady's World of Fashion; The Artist and Sargent's Magazine, with all the Magazines of the day, at reduced rates, to subscribers and dealers, at the General Periodical Depo, 67 and 71 Washington st. WILDER & CO. f25

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.

THE first number of the Third Volume of this periodical is published and ready for delivery. It is embellished with a beautiful steel plate engraving, as every alternate number will be, through the year.

The work will continue to be issued in a most tasteful manner, and its pages enriched by the productions of the most gifted writers.

The insertion of plates greatly enhances the expense, and the work can be sustained only by a corresponding increase of subscribers.

We offer a premium of twenty dollars for the best written original article of ten or twelve pages, showing parents how they may make home so delightful and happy a place for their children, and how such a love and reverence for the parents may be rooted and grounded in the hearts of the children, as will fortify them, while they remain at home, and after they have left, against the seductions of vice, whenever their thoughts recur to home and their parents.

We offer also five dollars each, for five different original articles of three or four pages each, on any subjects adapted to the first or second department of our work.

All the above named communications must be addressed to the editor, post paid, and must be in by the 15th of Feb. next. The real names of the writers must accompany the communications in a sealed envelope. These will not be opened till after the decisions are made, which will be made by clergymen of three different denominations.

The price of the Mother's Assistant and Young Lady's Friend, is $1,50 per year. If paid in advance, $1,00.

Twenty-five energetic men, of good address and good moral character, are wanted as agents to obtain subscribers for the above named work, to whom a liberal premium will be given.

WM. C. BROWN,

Editor and Publisher, No. 1 Cornhill.

Boston, Jan. 21.

MILLERISM A DELUSION.—Whosoever doubteth let him call and purchase Prof. Stuart's Hints on the Prophecy of Daniel, second edition, with notes, or Dr. Pond's 'Review of Millerism,' or Rev. Mr. Colver's, or Rev. Mr. Brewster's, or several others on the same subject, and read and circulate and doubt no more. All for sale at reduced rates from six to sixty-seven cents, singly and by the quantity. Also Sears' Bible Biography. Sears' Wonders of the World, and his new Monthly Magazine, containing several hundred engravings, at $2 a year, 18 3-4 single. Any or all for sale as low as by the Publishers. Together with D'Aubigne's History of the Reformation, in numbers at fifteen cents each, or in one volume, neatly bound on fine paper, for $1 00. Subscriptions and orders solicited at WILDER & CO'S., General Periodical Office, &c., 67 and 71 Washington street, directly opposite the Post Office.

Also just received, the Christian Observer, (reprint,) Monthly, at $2 00. feb 11

VALUABLE WORK—Transactions of the Institution of Civil Engineers, in 2 vols, 4to, with fine plates, portraits, autographs, &c. &c.

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SELECT PREPARATORY SCHOOL for the Female Institution of a High grade in the city. This School has been established by Professor T. R. JENKS, upon consultation with the gentlemen at the head of these Institutions, to remedy defects in the progress of their Pupils.

Terms—Twelve dollars and a half the Quarter.

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Applications may be made until the commencement of the School, 13th Feb'y. inst., from 9 till 2, each week day, and afterwards during School hours, at the Rooms in Park street, under the Church.

Boston, February, 1843. 4t f11

HYPERION, a Romance, by Prof. Longfellow, for sale by WM. D. TICKNOR'S, corner of Washington and School sts. m18

PERIODICALS FOR FEBRUARY—In addition to the old established works, we have the New Englander, Select Library of Religious Literature, Sears' New Monthly Family Magazine, Pioneer, Sargent's Magazine, Artist, Alison's History of Europe, Brande's Encyclopedia of science and the arts, the Missionary Eclectic, etc., with smaller works too numerous to mention, at WILDER & CO.'S General Periodical Depot, 67 and 71 Washington st., opposite the Post Office. j28

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